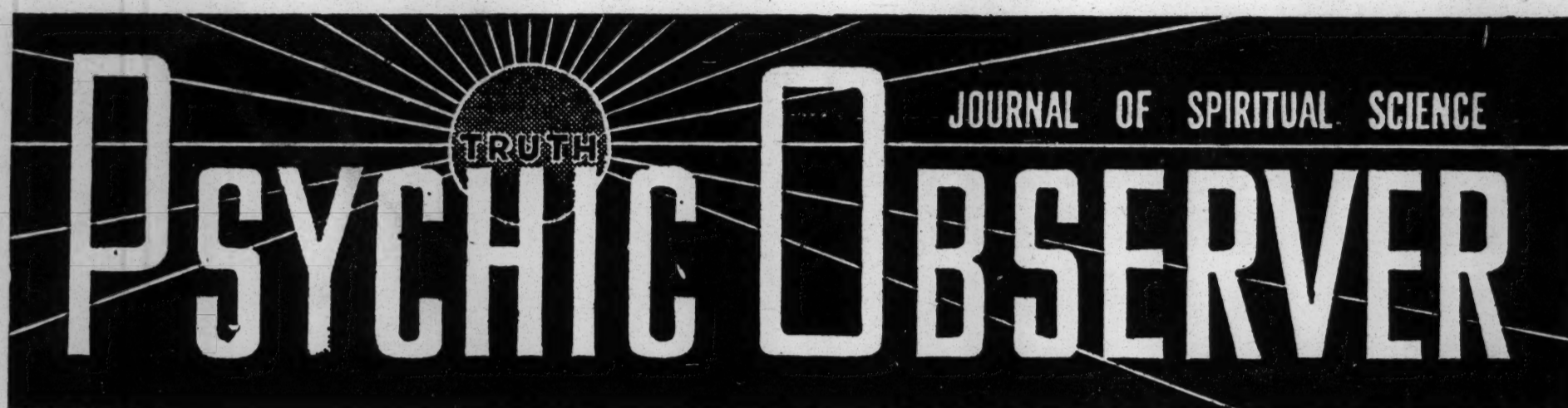


WE ARE IN MOURNING



NO. 520

SOUTHERN PINES, N. C., JULY 10, 1960

TWENTY-FIVE CENTS

Truth For Authority Not Authority For Truth

***THE
TRAGIC DECEPTIONS
IN
MATERIALIZATION!
OR—
"WHY SPARE
THE
ANGELS?"***

Turn To Page 2 For This Fantastic Story

FRAUD UNCOVERED AT CHESTERFIELD SPIRITUALIST CAMP

INFRA-RED MOTION PICTURES REVEAL THIS GREAT DECEPTION

Shocking-Awful-But True!

By The Editor

Copyright Psychic Observer 1960

This is the story of an adventure—an adventure with a purpose. The purpose of this adventure was to record for all time, the truth of a very special type of science in the field of Spiritualism: MATERIALIZATION!

While it is a well known fact that materialization is a matter of record in the files of many Psychic Researchers, and we too, have files of photographs to prove it, this "adventure with a purpose" started out NOT TO RESEARCH—NOT TO INVESTIGATE—but to RECORD ONLY with the most modern technique of the day: the motion picture camera, infra-red lighting and infra-red film. Used in conjunction with this most modern approach was the OBSERVER-SCOPE commonly called "SNOOPER-SCOPE" by the armed forces. This instrument was used to clearly observe the enemy regardless of darkness at a distance of a thousand feet. When this instrument was placed on the rifle barrel, a good marksman could hit the enemy squarely between the eyes in the dead of night! This then was our approach, with permission granted from all parties concerned, to the putting on record, the great truth of MATERIALIZATION.

Psychic Observer secured the services of a man whose stamp of approval on the project would demand a closer look from those who heretofore have openly sneered at the possibilities of this great science. This man, Dr. Andrija Puharich, whom I was lucky enough to catch in between trips in his search for the "sacred Mushroom" gladly consented to accompany me on what he considered "one of the greatest adventures of his life!"

Dr. Puharich secured all the necessary equipment: cameras, film, lights and two "Snooper-scopes," and arrived, after a rough weekend (which is a story in itself) at the Indianapolis Airport, Indianapolis, Indiana, Sunday, May 29, 1960.

We were accorded a royal welcome at Camp Chesterfield, and the word soon got around that we were there to record, for the first time in the history of American Spiritualism, motion pictures of materialization.

The medium was Edith Stillwell; the cabinet attendant, Mable Riffle. (The duties of a cabinet attendant are to see that the seance runs smoothly and to help, with her presence, some of the more shaky sitters.)

Our first three seances were conducted with Edith Stillwell sitting outside the cabinet in the chair normally occupied by the cabinet attendant, and Mable Riffle, who was to act as cabinet attendant, sat back with us in the chairs for the sitters. This in itself, Edith Stillwell sitting outside of the cabinet for the materialization, indicated a source

of tremendous power, and because of this, Dr. Puharich and myself had visions of a tremendous scoop for the Psychic World at large.

Our first sitting (Monday) was a sort of "get acquainted time" because we had not as yet set up all of our equipment. (Tuesday was the day we had planned to start rolling.) We went through the standard procedure; said the Lord's Prayer, and sang (creaked and cracked are better words,) our way through one of the usual hymns. Halfway through (thank goodness) the second chorus, the "phenomena" started. A gentleman appeared and announced himself as Brother Ben; he was replete with brilliant headgear that seemed to flow down as far as his waist. He philosophized a bit, then turned to the cabinet to personally bring out another "spirit" with the statement that it was her first try at this sort of thing and he wanted to be of help in the situation. This creature was gorgeously arrayed in pink "ectoplasm" and called herself "Sister Mary." Both "spirits" were on the floor at the same time, which gave us a look at everyone in the room; Brother Ben, Sister Mary, Edith Stillwell and Mable Riffle. This was great! What camera shots we could take! What proof we could give to the world! Finally, it was announced that the power had run out and that the seance would have to come to an end. In due time the white lights were turned on and we sat back congratulating each other on the wonder of it all!

Frankly, there wasn't much sleep for either of us that night. Puharich and I sat on the front porch of the Western Hotel until 2 a.m. planning our camera layout, and when we finally did hit the sack, sleep for me was mighty hard to come by.

Little did I know of the great shock that was in store for me!

Morning finally arrived, and after a good breakfast, with more planning of camera angles, we went over to Edith Stillwell's seance room and assembled our equipment which we had unloaded there the day before.

I could go into a long and detailed description of the time we had getting our lighting up to par in order to record perfectly all that transpired in the seance room, and actually, we did not start shooting perfect film until Wednesday, June 1st. We discovered that we needed more infra-red lighting for crystal clear pictures, and after a BIG search in Indianapolis, we were lucky enough to come up with two 250 watt infra-red lights. This gave us altogether, 1000 watts of pure infra-red lighting, which incidentally, does not throw out as much light as the standard 15 watt red lights normally used in a materialization seance room. But let us for the moment return to Monday night's seance. While it is true that we did not record anything on film that night, the "Snooper-scope" worked like a "Snooper-scope" should, and Andrija, (Dr. Puharich) saw perfectly everything that transpired in the room. Later, he told me what he saw, and frankly I didn't believe: "that the spirits were entering the seance room from a door just adjacent to the cabinet!"

I was profoundly shocked! Edith Stillwell, whom I had always praised to the skies as one of the top mediums in the Spiritualist movement, just couldn't—wouldn't—fake a seance! I said: "Andrija, these people know what we are doing; they have even looked through the 'snooper-scope' themselves; they know its powers of observation, and besides, why should they take such terrible chances with the Editor of *Psychic Observer*, and a scientist of your reknown, recording for posterity, every move-

ment that transpires in the room!" The discussion grew hotter and heavier; not from Andrija's side, but from my side. I could not, no matter how much I badgered him, get him to admit that he had made even the slightest error of observation through the "snooper-scope!"

Tuesday night's seance, however, was the clincher! This clincher did not come to light though, until the following day, Wednesday, June 1, 1960.

We had been quite fortunate in discovering that Indianapolis was the only city in a radius of a 1000 miles that could boast, as one of its enterprises, a firm called FILMCRAFT LABORATORIES. These people process every and all types of film, and processing infra-red film, which had been one of our greatest concerns, was second nature to them. Hence, all we had to do was take the film we had shot the night before down to Filmcraft; it was processed on the spot, and we viewed our efforts in their projection room the same day. That is why I say "Wednesday was the clincher," this was the day when we were viewing Tuesday night's film. I could hardly believe my eyes! Andrija was right! The "spirits" were coming from a door adjacent to the cabinet; entering the cabinet through its loose side-curtain, and walking through the front opening of the cabinet to be photographed by us. Little did they know that we were photographing the whole bit!

After viewing this ridiculous fakery, my apologies to Andrija for doubting his "snooper-scope" observations, were not very good, due to my feelings of guilt for my erstwhile good friends, Edith Stillwell and Mable Riffle. Even now, writing this story just about tears my heart right out of its socket, but this is a story that must be written, and the film must be publicized! Being Editor of the *Psychic Observer*, one of the foremost psychic publications in the world, carries its burden in presenting psychic truths to the world at large. The masthead clearly states: "TRUTH FOR AUTHORITY, NOT AUTHORITY FOR TRUTH" hence, there is no place else to turn.

On Wednesday, June 1st, 1960, we were recording movies that were of excellent quality. The seance did not last long, but we got about 30 feet of fabulous pictures.

It might be wise to inject here, that at no time did we discuss our

findings with Edith Stillwell, Mable Riffle, or for that matter, anyone else in or around Camp Chesterfield. We kept the whole thing to ourselves, and while Filmcraft Laboratories knew we were attempting to take motion pictures of the spirit, I do not believe that they were aware of just what action WAS taking place.

Thursday, June 2, on our regular 8:30 schedule, we sat again. This time Edith Stillwell sat inside the cabinet; (as I have already mentioned, Edith sat for the first three nights outside of the cabinet where she could also, out of trance, witness some of her own "phenomena.") However, absolutely nothing occurred. Neither "actors" nor "spirits" showed up. This may be due to the fact that before the "seance" I had asked Edith if she minded my putting two chairs in front of the curtain that covers the door: (where the "spirits" had been entering from). I had mentioned that it would look better in our recorded seance if this curtain, which swung back and forth on a single arm, wasn't standing straight out, making it look on film, like a curtained hallway from the door of her living quarters to the cabinet. She agreed to the arrangement, but all we drew was a blank!

Edith said that she would try again on the following night which was June 3rd.

Andrija and I discussed the point, that perhaps they, Edith and Mable, were onto the fact that we were recording more than they thought we should, but apparently not, for the following night, they even had another medium, Gladys Strohm, to help in the sitting. Mable Riffle said that it would help give more power to Edith.

Andrija and I were filled with misgivings. We still had high hopes that we could photograph the real thing; we had also discussed the fact that if this night was a dry run, we would just pack up our equipment, and head for home. While we had photographed enough evidence of fraud to upset the whole field of spiritualism for many years to come, we had the thought that, in front of another medium, trickery would not be resorted to.

The seance started as usual; prayer, a few hymns, and while we again bogged down on how the tunes should go, our feelings were good and our thoughts ran high.

The "phenomena" started before we stopped singing, and the motion pictured results of some of the proceedings that took place in the next hour, will go down in history as the greatest recordings of fraud in the history of the movement of Spiritualism!

The whole sordid mess is one of the bitterest pills that I have ever had to swallow, and my heart will bleed for a long long time for those poor misguided people, Edith Stillwell and Mable Riffle.

It is true, of course, that all mediums are not frauds; there are some very fine ones, and no doubt there are some very fine ones at the Chesterfield Spiritualist Camp, but I for one, will never go there again to seek them out; that is, unless—Mable Riffle is no longer in charge of the Camp, and a great sweeping has taken place!

EDITOR'S NOTE: The "spirit" pictures that follow this story are reproduced from our 16mm infra-red motion picture film, blown up approximately 25 times their original size. This should indicate how crystal clear the motion pictures themselves are.

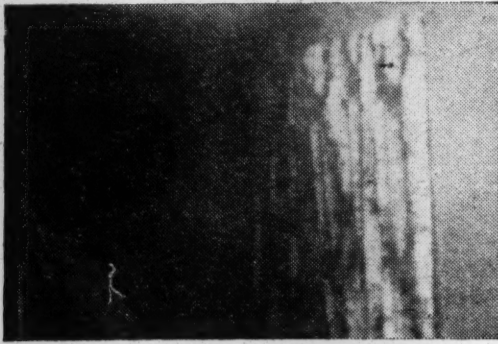
SERIES ONE

Here are a series of frames taken from the 16mm motion picture film showing how TOO MANY so-called materializations are accomplished.

This film shows the right corner of the materialization cabinet; the medium, Edith Stillwell, had gone into the front opening just a few minutes before, and while we were saying the Lord's Prayer, Dr. Andrija Puharich started rolling the film. This is what takes place when everybody is feeling "reverent!"

Picture No. 1

Shows the right side of the cabinet curtain being pushed out.



Picture No. 3

Curtain being pushed farther out to meet with flowered curtain that covers the door going to Edith Stillwell's living quarters. Flowered curtain is also moving out to meet cabinet curtain.



Picture No. 3

"Spirit" who later called himself John William Draper, emerging from behind curtain that covers the door that leads to Edith Stillwell's living quarters.



Picture No. 4

"John William Draper" halfway through his trip from flowered curtain to the cabinet.



Picture No. 5

"Draper" has finished his "hokus-pokus" bit, and is seen here leaving the "materialization" cabinet, and is returning from whence he came, behind the flowered curtain.



Picture No. 6

Look closely at center of picture, shows the top of this person's head.



Picture No. 7

Look closely again, the outline of someone's arm as they hold the curtain out for better coverage.



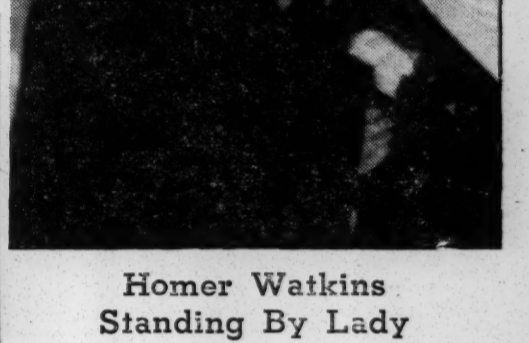
Picture No. 8

The side of cabinet curtain, and the flowered door curtain formed into a solid curtained wall from living quarters to cabinet.



SERIES TWO

This shows the "Draper Spirit" going through his paces. His movements depicted a ballet dancer as he tossed his shiny "ectoplasmic" cloth to and fro.

Homer Watkins
Standing By LadyTRUTH
FOR
AUTHORITY

SERIES THREE

SERIES THREE

This shows the "spirit" of "Sister Agnes" who claims that she is the one who meets accident victims as they make the change called death.

NOTE: Also from our files, is this picture (with glasses) of Penny Umbach, who looks enough like "Sister Agnes" to be her twin.

Penny Umbach
(with glasses)NOT
AUTHORITY
FOR
TRUTH

SERIES FOUR

The top three pictures in clearly, but this one frame this series shows, left to right, (center) will give you an idea Mable Riffle, "spirit of Draper," and Gladys Strohm. "ectoplasm" around. NOTE: Mable Riffle had suggested Mable Riffle and Gladys Strohm are shown holding inside of the cabinet to show the cabinet curtains open the medium, Edith Stillwell and the "spirits," all at the same time. The moving pictures show this sequence

Edith Stillwell leaving
cabinet after the seance

(Continued on Page 4)

PSYCHIC OBSERVER

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From The Editor's Desk

BY TOM O'NEIL

Are We What The Scoffers Say We Are?

Let's suppose together for a few paragraphs—

Suppose you were an individual in the foreranks of the movement called Spiritualism. Occupying such a spot, you accepted your position with a grave sense of responsibility, and believing in the truths Spiritualism has to offer, you are anxious to share these with the world.

Suppose a little further—you ponder about how these truths can be most effectively and convincingly presented to the public who is either ignorant of or scornful of them. You need proof, hard, cold, tangible facts—something to sink your teeth into!

Suppose after you think, pray and meditate, you decide to take a long chance—a real long chance. BUT, if successful, you will have that hard, cold, tangible proof.

What did you decide? A motion picture, via infra-red photography, of a materialization and trumpet seance! Incredible, you think—maybe even impossible. BUT (the little big word) if successful, what a tremendous impact! Those who come to scoff at such a film will stay to marvel, learn and maybe, even believe.

Suppose you go ahead with this revolutionary idea. You purchase the expensive film . . . you engage reputable, scientific researchers, as anxious as you to prove personal survival, to participate in the seance . . . you obtain the services of mediums who are "giants" in the field of physical phenomena . . . you go to work!

The mediums fully comprehend that the seance is a scientific experiment with an ultimate aim of securing indisputable proof of personal survival after the change called death for a skeptical world.

The seance is about ready to begin . . . cameras are loaded . . . one scientist stands by with a snooperscope . . . the medium is in the cabinet . . . the cabinet tender sits nearby . . . the air around you is vibrant with a sense of expectancy and hope . . . the seance begins.

The medium is entranced. Spirits materialize, walk around the room, approach you, speak to and with you. All the time the cameras are grinding and the snooperscope is scanning every inch of the room.

And then it is all over. Specially trained technicians develop your precious infra-red film . . . you are enthusiastic to the point of bursting with pride. You are going to do what Lodge, Schrenck-Notzing, Flammarion, Crookes attempted to do. But these men didn't have the tools that you now have—who ever heard of infra-red film back in those days.

No, you and you alone are going to have that proof so desperately needed for so long.

The processed film is returned. You load the filmholder . . . the projector starts to grind.

As it grinds on, you sink lower and lower into your chair . . . you cannot believe your eyes! It can't be, you say to yourself. It can't be!

But it is! Cameras don't lie! There aren't any materialized spirits! . . . only actors . . . people popping in and out of partially concealed doors . . . all quick-change artists waving cotton gauze 'ectoplasm.'

Suppose all this happened to you. What would you do? Destroy the film . . . sell it to the powerful anti-Spiritualist press who would have a field-day with it . . . print it in the Spiritualist press . . . lose all faith in the philosophy that has previously brought you knowledge and proof of survival and peace within . . . button your lip up forever because you cannot bring yourself to destroy the faith of thousands who

have been helped both physically and spiritually by Spiritualism and demonstrations of physical phenomena even by fake mediums . . .

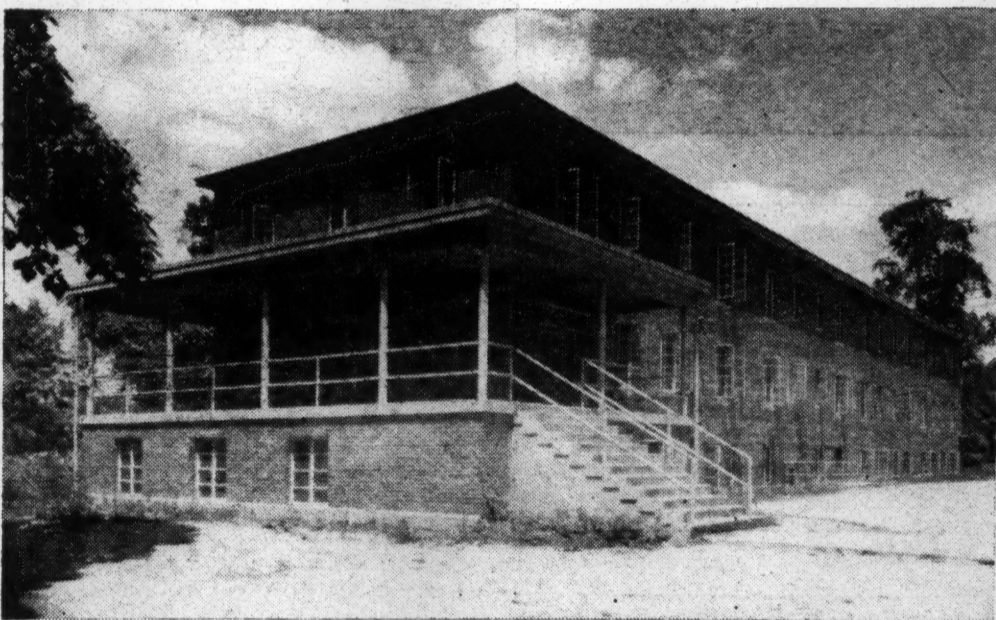
Just suppose all this happened to you. What would you do?

You tell us . . . are we what the scoffers say we are?

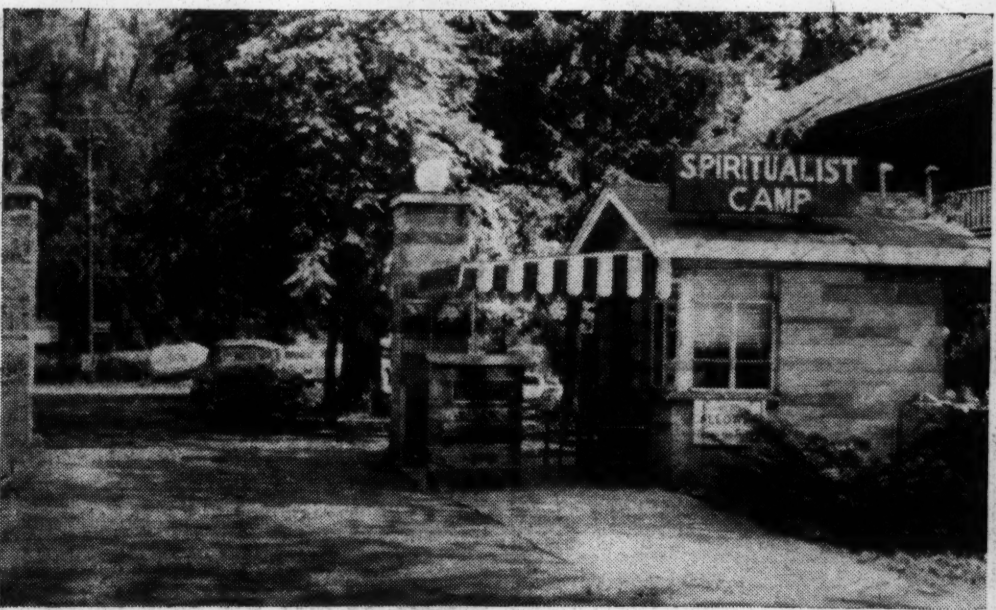


EDITH
STILLWELL

MABLE
RIFFLE



This is the Western Hotel at Camp Chesterfield. Dr. Puharich and I sat on this porch until 2 and 3 o'clock each morning discussing, with disbelief, the fact that the people of the camp would indulge in such outlandish trickery as proven by our films.



Editor's Note:

This is the entrance to Camp Chesterfield. Note the sign that says "Spiritualist Camp." This may be so, but Dr. Puharich and I had a tough time finding any "spirits!"

A Thumbnail Sketch of Dr. Andrija Puharich

Many of Psychic Observer readers may not know of Dr. Puharich or his many activities. Here is a short biographical sketch.

Dr. Andrija Puharich is an American of Yugoslav descent. He took his medical degree at Northwestern University, specializing in physiology and internal medicine. In 1947 Dr. Puharich began to investigate extrasensory perception (ESP). The following year he founded a research laboratory in Glen Cove, Maine, and designed and built a special Faraday Cage—a copper-sheathed, double box which enabled him to isolate a "sensitive" within an electrical field and determine that electricity was a significant aid in the study of ESP. He was able to carry on his own experiments with the sacred mushroom after he discovered the AMANITA MUSCARIA growing in the woods a half mile from his laboratory. Dr. Puharich now lives in New York and is continuing his research on the psychical effects and metaphysical history of THE SACRED MUSHROOM.

Psychic
Observer
will
continue
this
campaign
to stamp
out fraud
in this
great field
of
Spiritualism!

Send Us
Your Letters
of Support
NOW!

Curious Case Of Man Who Blacks Out Faces

The Threat of Peace Is Back on the Shelf

Barbanell Rides Again: Comes Out Of Trance To Criticize Psychic Observer.

By The Editor

Two Worlds, an English Publication, which only presents its side of Spiritualism, features this story: "CURIOUS CASE OF MAN WHO DEFENDS FAKE MEDIUMS."

This story by Barbanell tars and feathers James M. McLintock (Londoner's Diary) for taking up the cudgel in behalf of an English Medium, one "John Scammell" whom Barbanell has branded a "fraud."

In presenting his case before Two World readers, Barbanell leans rather heavily on, and in favor of, the findings of the orthodox courts of law. He says: "Scammell appeared in court, charged under the Fraudulent Medium's Act." Barbanell then sticks out his little chest and says: "In the court proceedings the evidence revealed that when a torch (flashlight) was switched on it showed Scammell holding the trumpet to his mouth and speaking through it." Another part of this story says: (face is getting purple from holding chest out) "Then came the shock produced by this infra-red photograph which showed Scammell outside the cabinet, holding the trumpet in his hand when he was supposed to be in trance behind the curtain."

There you have it—all nice and pat. We have flashlight (torch) evidence, and we have infra-red flash photography as evidence. What could be sweeter? But wait—the thought that just occurred to me is: Do they treat all of their mediums in England like they treated John Scammell? i.e., taking without warning, infra-red flash shots, and shining flashlights all over the seance rooms? Is it not common knowledge that many a medium has been badly injured for life, and many a medium has been killed through the indiscriminate use of ANY TYPE LIGHT flashed unceremoniously in the seance room?

Here is a good question Maurice. What type camera was used in taking the picture shown here? Was it of standard size with flashgun to match? Was it smuggled in? If so, the smuggler must have looked like the Hunchback of Notre Dame, or the Buxom Miss of New Orleans! On the other hand, if the camera was not smuggled, then—the medium must have known that the picture, or pictures would be taken, having granted permission in the first place.

Let us now turn to the one who "switched on the torch." Who, Mr. Barbanell, was that one? Why do you not expose him with every inch of type in your paper? That person could kill any medium he sits with by using one of the most murderous weapons that can be carried into any seance room—"A TORCH!" Yet, you leave this "court proven" fact go by without one dissenting word in your paper! Do you condone the use of torches in the seance room?

The Psychic Observer challenges you to name names!

WHO FLASHED THE TORCH?

WHO DID THE FLASH PHOTOGRAPHY?

You say that you "blackened out the face in the picture to avoid identification."

IF YOU BLACKED OUT THIS FACE IN THE PICTURE "to avoid identification," is it to be assumed that this person DID NOT appear in court as a witness against "John Scammell?" If this person did not appear, then all of the evidence is NOT IN!

Did this court see "John Scammell" in action in the seance room? If not, how then did they arrive at the conclusion that fraud was actually perpetrated? This single photograph doesn't prove it!

Re: the Fraudulent Medium's Act: Was that act enacted by the courts to protect ALL mediums who are NOT frauds, or was it enacted because the courts think that ALL mediums ARE frauds?

Mr. Barbanell, your story is as full of holes as the villain in the last scenes of any cheap murder mystery!

Incidentally, this story by Barbanell quotes John Scammell as telling the court that he was a gambler. Frankly, I believe that Scammell was being absolutely truthful, because if he was sitting without knowledge of sudden light being sprayed around the room, HE WAS GAMBLING WITH HIS LIFE!

And now Maurice, sit here on my knee, while I reiterate for you some of the great thoughts of SILVER BIRCH.

"The search is on and the gaze of many turns hopefully in our direction wondering whether this is indeed the balm for humanity.

"I am conscious of the work we have to do."

"The whole world is in the melting pot. The whole scale of values has to be recast. In this maelstrom there are so very

few who can speak with accents of certainty and say: "These are the eternal standards of the spirit that will endure. These are the truths which you must follow; these are the principles on which you must build; these are the foundations."

"Before you have reconstruction you have destruction. You have witnessed destruction and the reconstruction is about to take place. The foundations, as I have always said, were laid some time ago. The plan is there. Now, slowly, painfully, it begins to emerge and you will see how gradually the lot of man will begin to improve and he has a fairer chance of developing the gifts with which the Great Spirit has endowed him. There is nothing that should fill you with alarm or despair. There is work to be done and together we can do it and help others to do it.

"Let us look forward to the privilege of service that has been given to us and let our hearts be filled with gratitude that we can help others to find that knowledge which has wrought so much revolution in your own lives, that they too can adjust themselves and feel they are part of a divine power, filled with love and wisdom, that desires them to extract from life all the beauty and joy and radiance which can be theirs."

IT'S JUST THAT SIMPLE MAURICE.

Two Worlds Says:

Scammell caught cheating with the trumpet in his hand. He was supposed to be in trance behind the curtains in the cabinet. The only "touching-up" was the blackening out of one sitter's face to avoid identification.



(Picture was reproduced from Two Worlds)

Psychic Observer Says:

This picture showing John Scammell "emerging from the cabinet holding a trumpet in his hand" doesn't prove a thing. It could have been taken before the seance, before the lights were turned off. It seems to me that "John Scammell" is chiding someone in the circle, and pointing the trumpet at them in a playful manner before entering the cabinet.

Editor's Notebook

Gilbert Holloway Denounces American Psychic Press—Doesn't Think Much Of American Spiritualism Either

At Last!

After a long and cheerful absence, Gilbert Holloway, critic of American Spiritualism, finally reappears in print.

The story: "FAMOUS AMERICAN PRAISES OUR PSYCHIC STRENGTH" is a natural for Two Worlds, an English publication which presents only its side of the Spiritualist movement. Barbanell, Two Worlds Editor, has, and will denounce whenever it seems propitious, anyone who takes a stand directly contrary to any of his claims, and in that re-

spect, this story on Holloway fits like a tailored glove on Barbanell's hot little fist.

Many of PO's readers will remember Holloway as a regular writer for the Psychic Observer, but so many of his stories began to look like full page ads for his church in Miami; we couldn't reform him, so we had to drop him.

When Holloway was writing for PO, he was all "ice cream and candy" regarding the Spiritualist movement here in America. He snuggled up to anyone in the movement who gave him a plat-

form to speak from, and never said one word that would hurt his chances in the American Spiritualist movement.

Holloway Now Leans

As this story goes: "In his first meeting in a Spiritualist church just outside London, Holloway says it was one of the most receptive and appreciative audiences of several thousands he has addressed in the past 25 years."

No Wonder the Audience

Was Receptive

Because Holloway said these words: "The British know how to impart dignity to a cause or a religious movement. Spiritualism's standing in Britain was different from its American counterpart. It had greater social status and embraced educated adherents. He found its leaders more aggressive, better able to present their case persuasively to people."

(Ed. Note: It is my opinion that Holloway would not be welcome on any American Psychic Platform if he repeated those statements here!)

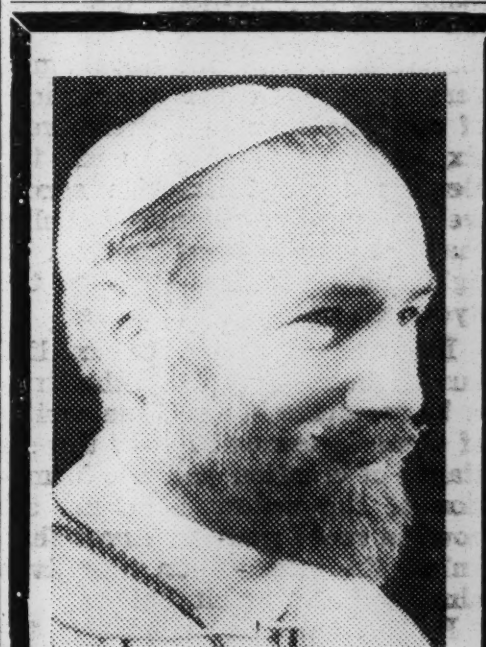
The next quotation from Holloway's diatribe was right down Barbanell's alley, and was no doubt the crowning stroke that got the story printed: "HIS GREATEST PRAISE IS FOR BRITISH PSYCHIC JOURNALISM." Holloway is then quoted as saying, "Most of the Psychic Journals in America are quite amateurish in comparison. They are wordy, lacking in editorial precision and craftsmanship. Dull and uninspired stories or reports by mediocre writers are commonplace. Crisp, fresh, stimulating, even exciting news is seldom found."

Note: This Editor now doubts whether Holloway, because of statements like these, will ever be welcome again in the American Psychic Press either!

Psychic Observer goes into every church, camp and association in America, plus the fact that it has many thousands of single subscribers. The majority of these subscribers do not get Two Worlds, and would never know that Holloway was downgrading American Spiritualism, and the American Psychic Press. That is the reason for this editorial!

And now Mr. Holloway, would you not concede that this is "Crisp, fresh, stimulating, even exciting news" for our American, and I'll bet, for even some of our British readers too!

Orange slices studded with cloves are a go-together flavor for meat garnishes. Use orange garnishes around ham, lemon slices on braised pork chops.



If you want to come out of your troubles, or if sick I will send you a free treatise that will amaze you. Send two 4-cent stamps for mailing in a plain sealed envelope.

BISHOP RALEIGH

Box 86, Malibu, Calif. (P-524)



LETTERS TO THE EDITOR

Psychic Observer does not necessarily identify itself with any ideas and views expressed by a reader.

Dear Bro. Tom O'Neil:

I shall try and clarify the argument between Bro. Shea and Bro. Nickerson about Reincarnation. The Jews sent priests and Levites to Jerusalem to ask John: "Who are you? Are you Elias," they asked him. John confessed and said: "I am NOT." Now, to clear the confusion and contradictory assertion of St. John and the SUPREME MASTER. St. John (as also, many people today) did not know who he was, but the SUPREME MASTER did know who St. John was; inasmuch as HE was a member of a very Secret Order. This is not taught in any Bible School, Institute, or Seminaries of which I know. Is that clear?

Very sincerely,
Bro. Chris
Chicago 90, Ill.

Psalm 91:11

Dear Tom:

In issue No. 518, the Rev. Nickerson has taken to task the Adventist minister, Rev. I. F. Barnes, D.D., and rightly so. There is no fault to be found with true evolution, and if the true evolution facts conflict with certain doctrines or dogmas, those should be discarded. St. Augustine himself wrote that there was no conflict with religion in assuming that God used the bodies of animals in evolving man's physical body. All he insisted on was that man's soul did not likewise come from the animal.

But the foregoing is not to be construed as saying that the scriptures are wrong. The accounts in Genesis and Exodus seem correct enough in themselves. There is no difficulty about the creation of the universe in six days. Nowhere is it implied that a 24-hour day was meant, seeing that the sun, which measures our 24-hour day, was not created until the third or fourth day. The six days agree very well with the conclusions of our scientists that there were six geological ages, and the Genesis account likewise agrees well with the scientists' belief that the oceans were formed by lightning discharges through the hydrogen and oxygen gases.

Inasmuch as there was no live human being present at the time, it is remarkable how the writer of Genesis learned about the six stages of creation and the formation of the waters. I do not see how he could possibly know that, unless the information was given him by some spirit being.

Rev. Nickerson mentions the serpent standing on its tail and speaking Hebrew. He must be kidding us. I see nothing in Genesis that upholds that. Couldn't the discourse just as well have been delivered in the coiled-up position? And is Rev. Nickerson sure that the conversation was carried out in Hebrew? If it was, then I would like to know what Hebrew school Adam and Eve attended, and who their instructor was. More likely conversations were carried on

telepathically at that early time, and we cannot say for sure that when Eve got the message from the tempter, she referred it to the nearby serpent, not seeing anyone else around.

Of course the Adventists are wrong in their idea of the resurrection of the physical body—but they are not the only ones who believe that error. There are plenty of other sects that likewise believe that way. Nor are the Adventists the only sect holding wrong ideas about man's relations to God. If Rev. Nickerson has any spare time, he might try his hand with the Jehovah's Witnesses. I am in correspondence with them at the present time, but it is a hopeless undertaking, and I wish the Rev. Nickerson would take over and relieve me.

The Jehovah's Witness writer tells me that in the days of the apostles the holy spirit gave the apostle the power to read minds, but that since that time the gift has been withdrawn, so that no one now living can possibly read minds. I wonder what Dunninger was doing all those weeks on TV? Was he playing pinochle?

The Jehovah's Witnesses are well-behaved, law-abiding people which is more than we can say for some members of the other sects, and in that they are to be commended. You rarely hear of a Witness being arrested for violating our laws. But in some of their doctrines and teachings, they are impossible, and there is not much point in any discussions with them. The main good I get from corresponding with them is that it keeps my fingers supple for typing. The Jehovah's Witness can evade the issue, put words into your mouth, and leap from mountain peak to mountain peak, with no need for descending the one peak and climbing the other. You ask him a question on some particular point, but you get no answer on that; he jumps immediately to an entirely irrelevant subject, and in vain do you try to bring him back to the original question. You may as well put on your hat and go home.

So if Rev. Nickerson would likewise care to keep his fingers supple and pliant, he might well try his hand with some of the Jehovah's Witnesses. He will, however, not live long enough to complete the job.

Yours truly,
W. S. Arns
Kenmore, N. Y.

Dear Editor:

In reply to Rev. Evan Shea's letter, current issue, I wish to say:

The old reincarnation argument regarding John the Baptist and the prophet Elijah, springs up again. If we read carefully the Hebrew scriptures, we find "an Elijah" promised to the Jews. But the person of Elijah never appeared, any more than the real personal appearance of any other of the Old Testament prophets.

John the Baptist came "in the spirit of Elijah," with much the same habits of dress and manner of eating. When asked if he was the departed prophet come again he decidedly answered "no." John should have known if he were the reincarnated Elijah. So emphatic in his denial that he twice refused to identify himself with the person of Elijah.

Jesus declared that, if the people so wished to believe, they could accept John as another Elijah.

Moses Hull, the great interpreter of Bible passages, has this to say concerning this question:

"Jesus said of John the Baptist, 'This is Elias which was for to come.' This can have no other sensible interpretation than that Jesus understood John to be under the influence of Elias, or Elijah, which is the same thing."

Moses Hull did not himself believe in the theory of reincarnation, and never once considered these passages in Matthew to mean that Elijah had reincarnated.

Thus, nowhere in Jesus' words, do we find any hint of a reincarnation of souls who once lived on earth in the flesh.

Strange it is that Rev. Shea states "I am first and last a Spiritualist. I am NOT a Reincarnationist or a Theosophist, but I am not biased or prejudiced, etc."

Then he declares that he "is firmly convinced there is such a thing as the ability of a spirit-soul to reincarnate." What kind of logic is this that he uses? If he is "firmly convinced," then he is a believer in reincarnation! In fact he says that he is "absolutely convinced."

His statement: "What difference does it make? To believe or not to believe in Reincarnation?"

It makes quite a difference if we are teachers of the true philosophy and religion of Spiritualism. There is much ignorance afloat among Spiritualists. We are divided for the very reason that we have admitted into our ranks many who teach reincarnation, Hindu carma, and various shades

of the Eastern philosophies that have no connection or association with true Spiritualism. If the Rev. Shea is a champion of Spiritualism, why does he bring in all these impossible theories of other cults? No believer in reincarnation ever asserts that he, or other supposed reincarnated souls, were ever in lower grades of being than some Emperor, King, or high-caste individual. It seems the beggars and those of poor mental estates, never reincarnate. Why is this? Such theories are certainly opposed to the progressive and spiritual ideals of Spiritualism.

The word Reincarnation is certainly anathema to all true Spiritualists. It surely should be to all true teachers of our religion.

If we are seeking to walk in the newness of spiritual enlightenment, then let us not go back to the darkness of the superstitions either of India or any other bygone heathen cults.

Thanking you, I am,
Very truly,
Rev. Converse E. Nickerson

Reincarnation Never Proven—Believed

By W. Gracey Montgomery

PART II

To those of you who may have forgotten, let me add that in my closing remarks in the first section of this article, I was analyzing the evidence offered for reincarnation based upon the fact that because so many are born with such handicaps as poverty, sickness, deformities, and so on, that reincarnation into another earth life under better circumstances is the only way to insure human justice to everyone.

And I was agreeing, too, that this is not a good way to be born, and that all of us have deepest sympathy for those who suffer such handicaps. But that Nature has a way of compensating a life for every loss even in this world, and in our limited knowledge, we never know just who are the fortunate or unfortunate ones among us.

Who Is Richer?

Epictetus was a slave, but who knows or cares anything about his master, Epaphroditus? Which one of the two would you rather have been? And Aesop of eternal fame, was the slave of Iadmon, and while even the children the world over know of Aesop, how many scholars among you could even tell the name of his master? Do you know the name of the man who owned Booker Washington? Which of the two was the more fortunate, the slave or his rich master?

When the poet, Ben Jonson, was told of the sordid remarks made about him by the arrogant, ignorant King, James I, Jonson replied, "I suppose he dislikes me because I live in an alley; well, you tell him that his soul lives in an alley." Which is better, to be poor and underfed, with a great mind, or have a body fat as a pig with a rotten soul?

What of Helen Keller, Elizabeth Barrett, Alexander Pope, John Milton, W. E. Henley, Stevenson, Bunyan, and hundreds of others like them? Collectively, these men and women had every affliction human flesh is heir to. Now, how many persons can you name who were born with good health, wealth, and every opportunity imaginable, who achieved as much greatness with everything given to them at birth as did these so-called "unfortunates" with nothing to begin with but poverty, illness, deformity, obscurity and disease?

I would like for the reincarnationist to tell me which ones among these two classes will have to be reincarnated and come back to earth for a second chance in order to receive justice.

With a body broken by disease and tortured with pain, from his bed we hear Henley sing:

"Out of the night that covers me,
Black as the pit from pole to pole;

I thank whatever gods may be
For my unconquerable soul."

Instead of indulging idle moments in self-pity, these persons with an indomitable courage, usually unknown to the "well born," begin life with the small spark given them and fan it into flame until it blazes with light big enough to be seen everywhere. These people do not ask for another chance or more justice. They use the little they get and turn it into greatness.

Why Bother?

I can see how a belief in reincarnation might relieve us of the toil necessary to turn our own life into something worth saving when we think we have so little to begin with, just as a belief in the atonement relieves us of the responsibility of doing anything for ourselves. If someone else can be made to suffer for our sins, or if we can have another throw of the dice in gambling for ease, comfort and riches in another earth life, why worry about our ultimate destiny? It must be a comforting doctrine for the lazy, "never-do-wells."

In my study of people and principles, I am driven to one final conclusion, that life is pretty well equalized for all of us, and whatever comes to us at birth or afterwards which we cannot control, will be best for us though we do not understand the "why" of it. Nature has a way of lifting or lowering, of giving or withholding that brings all of us

about to the same level. It is only when our human wills drive us, for selfish reasons, against the laws of nature or the rights of others that we usually end up in wrecking our own lives.

To believe in a Universal Intelligence which marks the fall of a sparrow, and in an all Loving Divine Protector, as I do, then I am forced to conclude that what is just and right for each of us will be given even though in our spiritual blindness we are unable to see why one should be born healthy and another sickly, one with everything, and another with nothing.

This difference of birth, I would say, is because each of us is an immortal being whose destiny must be worked out in a different way to all others. The only important thing is to become individualized as a person, and the wrappings of that individual soul is of small consequence, since they will soon be cast off anyway.

(Continued on Page 8)

DR. REGINALD MILLS



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CHURCH NEWS



Mrs. Pennry Thorn, Rev. Claire E. White, Mr. Orville Deyo



Mrs. Lena B. Henning

A Great Day

The First Spiritualist Church of Albany, New York. Palm Sunday was a great day for the Spiritualists in Albany, New York.

Rev. Claire White, who is pastor, blessed the palms and gave each one present a palm to take home.

She took in six new members and the church was filled.

Also, on Easter Sunday, we had a very impressive service, Candlelight, and the members and friends present came to the altar and lit their candles from the large candle in the center of the altar which represented the living Christ.

Just recently, a reporter of the *Knickerbocker News* attended several services at our church and was so interested he asked if he could write an article on Spiritualism. He had the photographer come and take pictures of the church and the pastor.

Mrs. Lena B. Henning, our president for many years, has given her time and energy for the cause of our truth. She has been a worker for about 50 years. We have a chapel in the base-

ment of Mrs. Henning's home where we hold our services.

Those of you who plan to visit Albany are always welcome to our church.

Rev. Claire E. White

On To Spirit

Reverend Frances Parker, minister of the First Spiritual Science Church of Brooklyn, passed to the higher life on March 23, 1960.

A Memorial Service was held in the Spiritual Science Mother Church, Inc. Studio 1010, Carnegie Hall, conducted by Rev. Glenn Argoe and assisted by many New York ministers who were her friends. Many of her students were present. She was greatly loved by those whom she helped and those who came for her spiritual counselling.

PASSED

Reverend Edward E. Snider, 56, Merritt Island, Florida, May 18, 1960. Survived by his wife Rev. Etta M. Snider. Born in Fitzgerald, Georgia.

Funeral services in Cocoa Florida, by Rev. Bartlett and Rev. Enid Brady.

Gift

The Christ Spiritualist Foundation, Inc., of Dover, Florida, accepted with deep gratitude the gift from Mr. and Mrs. K. J. Simmons of a beautiful organ, which was dedicated by the Rev. Dr. L. Frey at the Easter Sunday evening service at the Christ Spiritualist Church of Tampa, Florida. Its mellow tones are sent forth for the healing of body and mind as well as the inspiring of the soul of all who come under its influence.

The Spirit Entities connected with our organization have expressed their appreciation and enthusiasm for the good it is to accomplish.

ISA Charter

During May, a Charter was presented to the Church of Spiritual Truth in connection with the Supreme Council of the Independent Associated Spiritualists in Jefferson, New Jersey, by the Reverend Marion Owens, Supreme Councilor, for the national organization. The acting minister, Eva V. Berry, who has been associated with Spiritualism for the past thirty years, was presented with her Missionary License, preparatory to receiving the Rites of Ordination at the forthcoming services scheduled annually in New York City. This will be the thirty-fifth Ordination Service for the Independent Associated Spiritualists in New York and marks their thirtieth year of operations in the State of New Jersey.

The President of the Church, Mr. Wilbur S. Reed, accepted the Charter on behalf of the Church. Other officials of the Church are: Mr. Berry, Vice-President; Mrs. Eleanor Reed, Secretary; Mrs. Eva Berry, Treasurer, plus three additional members on the Board of Trustees.

The Church was crowded to capacity with an overflow congregation. Twelve Ministers of the Supreme Council of the Independent Associated Spiritualists were represented from the States of New Jersey and New York, as well as a large gathering of Ministers and friends from the City of Camden and nearby towns. The soloist for the occasion was Clara Williams. Among the message bearers, following the presentation were: Rev. Winifred E. Dawe, Minister of the Church of the Ascension; Rev. Charlotte Forsythe, Minister of the Church of Hope; Rev. Allan Lynd, Rev. Margaret Woods, Rev. Concha Freire, Rev. Joseph Bunkovsky, Rev. Elsa Siemen, as well as the Vice-President of the Supreme Council of the I.A.S., the Rev. Forrest Cowan and the Rev. Lena Parker, treasurer of the organization.

The pulpit was flanked with various colored carnations and gladioli. Among the acquisitions of the Church was a Webcor Tape Recording System arranged underneath the pulpit with an amplifier, a new small electric organ, which are helpful additions for any church in its initial beginning.

On June 17, 1960, Mrs. Eva Berry will receive First Orders as Minister of the Supreme Council of the Independent Associated Spiritualists at the National Headquarters, 152 West 42nd Street, New York City. Also Mr. Wilbur S. Reed and Mrs. Eleanor Reed, who have been active in the work for a period of time will receive Missionary Orders. For the past year the group has conducted a Bible Study Class, based on Spiritualism in the Bible, starting with Genesis and carrying on through Revelations. A Friendship Circle has been scheduled as part of their group gathering once weekly. Following the services a buffet supper was served for all.

Pan-American Spiritualist Congress

Mauro Jimenez Pelaez, president of the Pan-American Spiritualist Congress, has announced that the fifth Congress will be held October 2-9 in Mexico City.

According to Mr. Jimenez: "Spiritualists from all American countries will attend the international assembly where important decisions will be made as to the development and organization of 'Spiritism,' and the divulgation of doctrine and the unification and Spiritualist societies thus enabling them to exchange ideas and work together. This is the only way 'Spiritism' can progress—through three great aspects—scientific, philosophical and moral."

Spiritualists and Spiritualist organizations throughout the Northern Hemisphere are invited to attend the Congress. For more information, write to Mr. Jimenez, Apartado Postal 9532, Tacuba 12 Altos 9, Mexico 1, D. F.

The Matrunicks

Rev. Stanley Matrunick and his wife, Mary, conducted special services at the Richmond Temple of Truth, 1603 West Grace Street, Richmond, Virginia, during the latter part of May. The occasion was the annual flower service held at the church.

Rev. Matrunick, well-known for his spirit paintings, delivered the lecture and gave messages, assisted by his wife. Prior to the meeting, a healing service was conducted by the Rev. Amy L. Jefferys, pastor of the Temple.

DEDICATION

The Friendly Church of Christ, now located at 1551 N. Milwaukee Ave., Milwaukee, Wis., dedicated their own new Church on Sunday, May 8, 1960. The guest speaker for the evening was Rev. Evelyn Haines. Beautiful flowers and palms decorated the Church. Services will be held on Sunday 3 and 8 p.m.; Tuesdays at 8 p.m. Open House will be held the last Saturday of every month.

Bishop Harold Klingensmaier is pastor.

Heaven Bound

Rev. Foster Coppage, President of the Spiritual Church of Christ, Inc., passed to the higher life on May 5, 1960. He will be missed by his countless friends who received help from him, no matter what may have been their needs at the time. The congregation of over 100 attendance clearly attested to his popularity with his fellow Spiritualists. Rev. John Compton performed a very good service, with readings from the 91st Psalm, as well as the Minister's Guide and Service Book. The service was greatly enhanced by the able playing of the organist, Blanche Chorn, and the soloist, Paul Walti, who sang, "In the Garden," "Beyond the Sunset," and "God Will Take Care of You," at the Telegraph Avenue chapel of Grant Miller Mortuaries in Oakland, Calif., on May 9, 1960. Rev. Foster Coppage was past 76 when he was released to a brighter life. Thirteen floral sprays and four plants, from different churches and individuals, beautified the chapel during the service for our beloved brother. Four national church organizations were represented in that service. Interment was in Chapel of the Chimes, Oakland, California.

Rev. Julia Beaty Dittmer, Minister of the Universal Church of the Master for many years, passed to the higher life on May 13, 1960. She will be missed by her many friends, some of whom were there at her funeral and some who could not come. More than forty people attended the service, which was conducted by

Rev. Sadie George who performed a very fine service for our departed sister. Floral pieces and roses from home gardens enhanced the service with their beauty. Beautiful organ music preceded the service at the Grant Miller Mortuaries on Telegraph Avenue in Oakland, California. Rev. Pearl Harris sang "There Is No Death." Following the 23rd Psalm, read by the Minister, Rev. Archer sang, "In the Garden," and at the end of the service Rev. Archer and Rev. Harris sang "Beyond the Sunset." Interment was in the Chapel of the Chimes of Oakland, California.

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(P-520)

REINCARNATION NEVER PROVEN

(Continued from Page 6)

The colony of ants is born, all of them with the same environment, but who would want to be an ant?

Child Prodigies

An intelligent lady commenting on my first article, says, "I'm of his opinion, but how does he account for young children being expert chess players or displaying other talents usually taking a lifetime to achieve?" Now that is a good question, and brings me to the second main type of evidence by *Inference*, which is used to explain the reason for the mental precociousness found among many children.

It is claimed that this mental phenomenon common to many young lives can be accounted for only by the theory that these children are the reincarnations of scholars who lived on earth during some past period. For example, let us say Joel Kupperman was the reincarnation of Isaac Newton; and Richard Sidis was at one time Aristotle.

To assume a thing like this as true, would not only destroy personal, individual immortality, which all religions teach in one way or another, but is so fallacious that I think I can show you that such speculation is nothing more than imaginative folderol.

Such cases can be explained without resorting to miracles and the supernatural. Nothing is supernatural: only supernormal, and every condition on earth as elsewhere, must conform to natural law. Thus, the precocious mind can be explained in various ways, such as by the laws of heredity, biological mutations, and in a small way by environment; as well as through extra sensory perception, such as clairvoyant and clairaudient qualities which some persons possess in a more or less degree.

Sixth Sense

The clairaudient and clairvoyant power, which might be called the sixth sense, has been demonstrated beyond any doubt as being possessed by certain persons; and these powers, too, belong to the operation of natural law, never outside of it.

Plain heredity will account for many a precocious mind, a good mental stream which has come down through several generations and culminated in a particular child who receives all the mental qualities latent in his ancestors. Many cases could be given of precocious minds which were the culminations of an intellectual ancestry, but let us take only two.

John Stuart Mill began Greek at three years of age, and when eight he had read Herodotus and Plato in the original, besides such English historians as Gibbon and Hume. Our own Ralph Waldo Emerson had buried himself in the classics before most children had learned to read; and both of these scholars were at the end of a long line of intellectuals. Nothing miraculous nor supernatural about this, just the development of natural powers.

If someone asks then how you account for such a child being born of normally minded parents, which sometimes happens, I would say that a biological law known as Atavism might explain that. The recurrence of qualities in some distant ancestor which have been absent in intervening generations.

Then take clairvoyance as a reason for the premature mind. Persons may possess this power without consciously knowing about it. I had a student in mathematics who could look through the most abstruse problem and tell you the answer without putting down a single figure.

Or consider Edgar Cayce, who was one of the most marvelous clairvoyants of this century. He never attended school beyond the grammar grade, and could never learn a lesson until he "slept" on it. But in this clairvoyant state he could see and absorb everything and recite his lessons *verbatim et literatim*. While he had studied only English, in this state of mind, he could speak at least a dozen foreign languages more accurately than could the teachers of those tongues.

This power, he possessed from the time of his early childhood, and he was frightened by it because he feared it might be coming from an evil source. Now had this power been the result of a reincarnation, it would have been a constant with him.

Hear Voices

Precociousness may also be the result of clairaudient powers, that of hearing voices no one else can hear, a special sense beyond the five most of us have. Several years ago, there lived a woman in St. Louis who, when in the clairaudient state, produced books on Egyptian, Greek, and Roman life which were historically accurate to the minutest detail, along with poetry of classic beauty which would have done credit to Browning or Tennyson, and yet this woman had never been to high school.

Other natural reasons could be given to explain the supernormal mind, but unless I move on to something else and hasten to the end, our good Editor may use the blue pencil, or what's worse, send me poisoned candy. As you know, a life isn't worth much any more in this world, and especially when it can be reincarnated and come back for a dozen or more trips before it reaches Nirvana which means the last and complete extinguishment. But a whirly-go-round like this would at least give one a chance to see the world in all its changing cycles.

And this word "cycle" leads me, before getting into the Bible "proofs," to mention another argument of no importance, but sometimes used in support of reincarnation. We are told that since the seasons recur in regular sequence, and the planets go in circles, therefore, human lives too, must be caught up in orbit, and go round and round out of one reincarnation into another in order to keep in the path of change.

Such an argument is too weak to be publicized, and I mention it only in order to say that change of itself does not mean progress. Going round and round forever would not get you anywhere. Ocean waves are in constant motion, up and down, but never go forward. To make progress, a life or anything else must move forward, out and on, from its present position into new adventure, from the lower to the higher. The "cycle" evidence in support of this theory is childish.

Bible Support?

And now, I am asking my last question: does the Bible give any support to this theory? As every scholar knows, the Bible has been used to support all kinds of pet theories in the name of religion, all sorts of cruelties, inanities, absurd practices, and silly, theological doctrines. So, it's but natural that the reincarnation advocate would seize upon this arsenal for all kinds of arguments to find proof for his theory.

One wonders if he does this to give respectability to the theory by taking it out of its Pagan setting, and transplanting it into the more sacred atmosphere of Christian surroundings; that of trying to make it acceptable by association. Certainly, there is no support for it anywhere in the Bible, as we shall see.

He gets his so-called "proof" for it not by exegesis, but through isegesis, or the reading into a passage of Scripture a meaning which is not there.

It would be amusing, were it not so misleading, to notice how such writers become so involved in misinterpretation, contradictory conclusions, and meaningless phraseology in order to wrestle a point from the Scriptures in support of this theory. Just as the cuttlefish, when pursued by an enemy, exudes an inky fluid to hide itself from its pursuers, so do these writers in trying to show us something that isn't there, do little more than hide their evidence in their own ink.

Now, to begin with, the word "reincarnation" is not in the Bible; and this of itself, I should think, would be sufficient to show that this doctrine was not recognized by any of the writers of the Old or the New Testaments. And yet all these writers were aware of this word, since it was in common use in Egypt, Asia, and Palestine long before and during the time in which the books of the Bible were being written.

Why then do you not find any mention of reincarnation anywhere in the Jewish or Christian Scriptures? The answer is simple. Neither of these religions ever recognized this Pagan theory as any part of a Divine revelation.

It is true that many devotees of both the Mithraic and Jewish religions did believe in it more or less because the whole of life had been saturated with this idea for hundreds of years, but Jesus never accepted it. Neither did he openly reject it. He simply ignored it, which is the best way to treat an untruth or fallacy. To either accept or reject any floating idea is to recognize its importance, and Jesus was too wise to do this.

We find a few occasions in the New Testament where this theory was intimated by some of his followers and it's interesting to note his reactions. In each case it was ignored as he went on to something else.

Proof by Inference

In John 9 is the story of a man blind from his birth; and the disciples asked, "Master, who did sin, this man or his parents, that he was born blind?" And Jesus replied, "Neither hath this man sinned, nor his parents." Now, it is obvious that if this man was born blind because he had sinned, that sinning had to be done in a previous life.

So, the reincarnationists make a big ado over this incident in attempting to prove by Inference, that this man had actually lived in a previous life. He bases his belief upon mere assumption instead of logical reasoning. He misses the point in passages like this because he ignores the laws of literary interpretation. So, let us get into this, and what is said here will do for all the other similar cases in the Bible, and there are several.

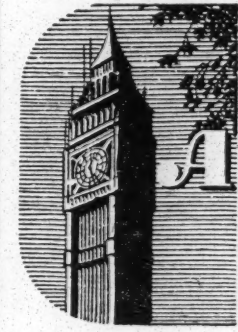
Now, the simplest formula you can use in finding the meaning of a passage of Scripture, is that of asking four questions about it, namely, who said it, when, where, and why was it said. So, who asked this question? The disciples, which could have been one or two or several of them, but not necessarily all. And why was it asked? The answer is simple.

Either one or some of them had been imbued with the notion that people are punished in this life because of sins committed in a previous life, an idea in line with the theosophical teachings of the East, and which had spread all the way into Palestine. But to base a belief upon the opinion of a few unlearned men is perfectly ludicrous. What was their opinions

about the truth or falsity of reincarnation worth? Why, just nothing. They were well meaning but ignorant men loaded down with superstitions.

Unless you know the who, why, when, and where of a passage of Scripture, and understand the background out of which it came, better not use it to support some fantastic theory, or be too sure of its meaning.

When I look into the whole conglomerate mass of evidence used to support this superstition out of the East, I am reminded of Gratiano, who "Speaks an infinite deal of nothing, and his reasons are as two grains of wheat hidden in two bushels of chaff; you shall seek them all day ere you find them, and when you have them, they are not worth the search."



TOPICAL NOTES ON WHAT'S HAPPENING IN LONDON AMONG OCCULT & PSYCHIC SOCIETIES

A Londoner's Diary

SPIRITUALIST THEOSOPHIC AND PSYCHIC RESEARCH SOCIETIES

By James M. McLintock

Is the publicity around exposure distasteful to this Man?

In "Two Worlds" Maurice Barbanell its Editor makes some sort of reply to the challenge which has been repeated time and again in the columns of "The Psychic Observer." His main criticism centers around the article on "The Strange Case of John Scammell." He gives his version of the events that led to the exposure of Scammell not once but on three occasions. But this has already been highlighted in the press, and is characteristic of the press treatment of such a case that has all the elements of sensationalism.

I have tried to get at the true facts of this case and have written to the Editor of "The People" the National Sunday paper in which the Scammell exposure appeared pointing out certain discrepancies. The Editor has put me in touch with the writer of this article. One thing is certain and that is that Barbanell supplied him with the photograph. I suggest it is more than obvious we have not had the truth, the whole truth, and nothing but the truth about the history of this photograph.

It was a photograph which led to the press build up against William Roy, and this showed an astonishing array of apparatus Roy is supposed to have used to delude his innocent victims. Does Barbanell think that Spiritualists are such a pack of fools to easily be deluded by such apparatus? Roy gave sittings to some of the most prominent men and women in the Spiritualist movement in Britain, some of them very experienced in seance proceedings. Would any of these be willing to come forward and say that they were taken in by Roy and this crude apparatus?

In my article, "What Is The Truth about William Roy" a challenge was issued out to Bar-

banell, and this was strongly and forcibly backed up by Editor Tom O'Neil. This was back in October but Barbanell did not answer any of the points raised, though he was given the opportunity to do so.

The long silence is broken by Barbanell in his own paper "The Two Worlds," but we have no guarantee that any other point of view other than Barbanell's will appear on this subject.

The Fake Medium Complex

There is one thing that has dominated Spiritualism in Britain for a long time now and that is the fake medium complex. It is mainly directed against physical mediums, and every physical medium is suspect until he is proved otherwise. Very few physical mediums dare work openly. How can Spiritualism give of its best in such an atmosphere of distrust and fear?

In this article in "Two Worlds" which is headed, Curious Case of Man who Defends Fake Mediums," Barbanell says, "As for my zeal for publicity I do not know what that means. It is distasteful to print an exposure." Who is he kidding? Surely the readers of "Two Worlds" are not so naive as to swallow this. The whole stormy career of Maurice Barbanell since he first started "Psychic News" has been publicity with a capital P. Through this he has been involved in many law suits, and bitter disputes. His exposures have not been confined to physical mediums. Charles Simpson the founder of "The Seekers" came under the Barbanell publicity lash, and was not even allowed to rest in peace in his grave when he died, for the psychic press recalled all his sins and shortcomings. What a cruel venomous obituary from one's fellow Spiritualists. "To Err is human, to

(Continued on Page 10)

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Spirit 'ist Or Spiritua 'list'??

Karma Neither Rewards Nor Punishes - It's Action

By Grahame W. Barratt

Far more people talk about Karma than ever before, even those who know nothing specific about its working as a law of Nature. Sensitive folk imagine that Karma exists as a fated substratum of things, and gives general assent to the creed of Fatalism with all the entanglements of Free-will and Determinism. But more of this anon.

The writer began talking with 'authority' on this subject at the early age of seven, when an amused Father listened with feigned surprise to an impressive account of lives spent on earth before. Could his enigmatical smiles have been truly fathomed, his secret would have been out, for he was a strange mixture of the Occultist and the natural Mystic.

Years passed before any definite teaching began; yet ultimately, wonderful hours spent in exciting conversations during long walks into the countryside, about the wonders of 'Thibet,' made far greater impression than the drab, commonplace monotony of our own history.

Karma was talked of as 'Nemesis,' and many extraordinary facts were mentioned about the human aura, most of which had to wait a quarter of a century later for verification, but all the facts were fully and dramatically proven to the hilt.

Definitions

It is an elusive task to define Karma; it can be so many things at many levels. As soon as one feels sure of expressing everything in plain terms, another aspect of the Karmic Medusae rears its head; therefore it can only be of use as an intense study. Hazy notionalism about a Fate just around the corner, as hanging overhead like the ancient Sword of Damocles, or whistling like a dread ill wind through the cave of the 'moving finger,' is just a dilettante waste of valuable time.

Karma, and the magisterial significances of the occult world must be approached with reverence; every soul must discover the 'Excalibur' for a grave quest. Karma is not a THING IN ITSELF, it is a convenient word-label; any other term could be used if it embraced the clarity of meaning desired. Karma is a Sanskrit expression of the Hindus; its characters are called Devanagari 'The language of the Devas' (Gods or Angels). Karma is known all over the eastern world and the old Greeks used the term Nemesis to define bad or retributive Karma. Karma is simply the One Universal Law which guides all other Laws along the channels of their respective causations.

Buddhists define its working in man as the moral kernel of any being which survives death, and continues further existence via rebirth in matter. As fuller enlightenment dawns on this subject, one feels like the inhabitants of Kimberly, who walked over diamonds for years without a suspicion of the fact. Karma neither rewards nor punishes, it is the harmonious re-adjustment of every action, it is ACTION itself.

The secret of its understanding is MEDITATION. This is not the mere churning of the habituated rag-bag of thought patterns which have come to us by heredity, educational polish, and social habit. It is a poise of the mind in an attempt to become

impersonally one-pointed; to be free from distracting emotion; with an unquenchable faith that the secret of life is definitely within human reach.

Beyond Intellect

Intellect, per se, is just a nuisance, for it has no relation to spiritual intelligence. Of course the truths obtained mystically may form a basis of intellectual discussion, but occult truths are never obtainable directly by the intellect itself. One may go beyond Logic—but one must never confute Logic; the latter belongs to the brain-mind, but pure truths do not depend on syllogisms nor ratiocination.

Socrates taught Karma in his reasoned attitude to life, but not by that specific name. He heard the voice of the 'Daimon'—his higher Self and its intuitions; he implemented his impressions with such spiritually philosophic reasoning power as to create the impression that he had thought all around the topic under discussion. He identified these profound intuitions with what he called 'reason,' having supreme faith in this inner fountain of his wisdom, he was able to remain utterly calm and dispassionate when faced with the Karmic situation of drinking the fatal hemlock.

Wealthy friends could have bought him off the legal punishment of death, but he would not obstruct the vengeance of those charging him with guilt—he accepted his Karma without complaint and without self-concern.

He gives all a moral lesson here, and it is similar in message-value to the healing by Christ of the ear of the servant of the High Priest. It had been cut off in indignant wrath when Christ was led captive to trial. Anger and vindication only make worse Karma than before, and whether the story cited is historical or not matters nothing whatever. What really matters is that we shall understand the working of Karma, the really important thing is centered in the fact that some story, myth, or other device shall be so arranged as to carry the spiritual message to the aspirant.

In 1960 some other story would have to be framed, or even a true story could be used if it happened to contain the correct occult elements, and provided its characters and setting gave the spiritual story of man as the paradigm of Nature and evolution.

Rational Approach

Having concluded the normal definitions of Karma, and some of its philosophic and moral highlights, it will be an advantage to include the more scientifically rational aspects which appeal to the great majority of readers. This is a scientific era; this fact is another phase of the



Socrates

by every analogy and simile giving useful insight and explanation.

It has been stated that Karma—or any other Law for that matter—is not an actual 'thing' in itself, yet one must have some indicating label to stick in the mind. If one tries to think of Karma apart from 'forms' such as people, animals, substances, etc., the whole thing evaporates as an intangible abstraction. This proves at once that we cannot know Karma apart from its evidences in matter—yet can we be so sure that anyone knows anything about matter in any case? We know such a lot about the 'how' of things but absolutely nothing of the 'why' of life and substance!!

All we can be sure of is ever confined to surface appearances—never noumenal reality. We try to define and assess 'consciousness' with our rational mind, yet how 'irrational' this is, since the brain mind is a product and tool of our consciousness—it is less than ultimate consciousness! A wise philosopher once remarked: "What consciousness is, no mode of consciousness can tell us." Intuition takes us past any limited states of our inner Self, and that should always be the ultimate ideal. We vaguely envisage anything to do with Karma as something 'on the cards' to our hurt or disadvantage; but surely this is crass ignorance.

Karma Is Matter

This is the superstitious level, the primitive emotional level. Perhaps one can stride into objective clarity if it be stated at once that Karma is only MAT-

TER: but what kind of matter? Since our own objective world is a bundle of sensory illusions, due to the imperfection of the senses we may well ask: what is the basis of matter anyhow—primordial matter or any other sort? Occult Science teaches that there are but two things in all existence: CONSCIOUSNESS (Spirit) and MATTER. SPIRIT-MATTER is the only possible basis that materialism could ever safely claim; it is described as

Universe. All matter is engendered in the bosom of SPACE—which is empty-space for our limited senses only—and that SPACE has seven layers or tensions.

Every Radio station is separated from every other by one thing only — VIBRATION — and that means differences of vibration. One cannot have vibration without a basic cause or without stress in the thing vibrated. A violin string is in a condition of tension, otherwise it would not vibrate; the column of air in a trumpet vibrates by the fact of its restriction in the trumpet tube, and the ring of a bell is due to the natural tension in the metal shape of the bell itself.

Actually, all the 'tensions' of Nature are strung between Spirit and Matter—the seven planes are modifications of the primal tension. These are the Hindu Tattvas and the ELOHIM of our Bible 'Genesis'—who are made to say metaphorically: "Let US make man in OUR IMAGE." Here the so-called Jehovah (the ONE God) is evidently MORE THAN ONE—a plural pronoun! The Elohim are great tensions in the consciousness of the Logos, vast

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KARMA

(Continued from Page 9)

modifications so to speak.

To merely change from one note to another in singing, is to mirror in miniature the vast function of the Elohim. The changes are regulated by Karma. Let the Bible-banging literalists probe a little deeper into these seemingly childish Biblical stories. The tensions are first mirrored in Akasha—the highest vibration—but the emergence of a form-universe is through the most mysterious of all the 'planes'—the Astral. Here the Cosmic Astral is meant; our Astral is but one octave within its vastness, and even while we are living here in the physical, the astral photo-image, the magnetic proto-model, of our next incarnation is being Karmically built right now.

Mode of Birth

The germinal image passes into Etheric states which gradually mould the plastic substance in the embryo, much as a seance materialization is moulded over the astral-body of the Medium before the actual entity dominates it. This is a vast and complicated subject, but briefly, this is the mode of birth to the physical world. These subtle processes are ever in the background of physical genes and chromosomes—they appoint and control gemination.

Does Science, with its supposed chemistry of heredity, really explain origins? Its theories have far too many gaps in them to be taken seriously; even the real facts it possesses are levered into the wrong context. What would they say, for instance, endows the genes with their seemingly intelligent power of appointing the particular sequence of amino acids in proteins, and more especially in enzymes? (!)

Thus on this plane, Karma is matter; Karma ensouls its effects in the matter of our bodies, our nervous system, muscles, and the brain ganglia; we both establish and reap 'character' by many lives of action; we store that character in a vessel called the Ego. As one may take a spot of water from a cup, and then color that spot before returning it to the cup, so also does our Ego SELF put out a 'spot' of itself into 'birth'. It colors it with experience, yet the returning spot colors all the rest of the water. The same spot can never be taken out twice; therefore another spot may have the experience-tint of something entirely different.

Thus each new 'personality' born on earth is unique as this metaphorical spot of water—each knows nothing of the other, each has no memory of the other. Only the EGO, the great casual-center remembers the lives and the incidents which have moulded its specific nature—its Karma.

A recent writer in *Psychic Observer*, Mr. W. Gracey Montgomery, discredits reincarnation by "a few general principles" which he believes scientifically sound. He gives no account of Karma, and has evidently not studied the subject outside the premises he hails in "sylogisms!" Reincarnation is always offered as a hypothesis only, to the general public—nothing more—yet it can be fact for the experienced Occultist. But this critic cannot imagine "how ones thinking can become so muddled" in his dogmatism that "Spiritualism and Reincarnation are incompatible."

Arthur Findlay is quoted: "Etheric inhabitants who have been over there the longest, tell

him they have never known of anyone from their side to be born back into earth life." Indeed, Mr. W.G.M., they could not do so, since rebirth takes place from none of these planes. The writer was taught reincarnation at the very first seance he ever attended!!

The whole of such disparity seems to be governed by affinities; each is dominated by his innate desires. Finally each one will quietly pass into a plane entirely insulated from any earth communication. All that remains is the essence, the character-impress of a personality which, like the beads on a rosary, is but one of the projections of our real Monad identity—the HIGHER SELF. We have projected tens of thousands of such 'personalities' since our 'individualization' from the animal kingdom. Our spiritual quest is to find this real permanent Self—it is Divinity, the 'Father in Heaven.'

'Ist or 'List'

Such a quest defines the motive of the occult student: is he a Spirit—ist, or a Spiritual—ist? The difference is vital and fundamental. Because a man passes into the after-life, he does not by that fact become endowed with any more 'sense' than when he was on earth. There are as great—or even greater—Spirits here in the flesh than in the subtle worlds and with infinitely more knowledge of Natures finer forces. If one accepts the Christian story of a bodily incarnated Jesus, then one must accept the highest possible spiritual entity as having lived in that body. Why do students always imagine the subtle worlds to be the criterion of all importance—this physical world and body is more important than any or all of them. If the physical is a defilement, Jesus would have taught from only the Astral, just as do the great Nirmanakayas of Eastern Occultism; the physical body is the great mystery of mysteries and we should revere it.

As further comment to Mr. W.G.M., may it be stated that a great Eastern Initiate once twitted Stainton Moses about his supposed 'guide' Imperator: actually it is possible in rare instances for the higher Ego to control a Medium as though it were an entirely separate being, which adds complication to already complicated factors to be solved. Anna Kingsford, a marvellous Seer on occasions, could talk and write the most puerile drivel, if not properly aligned to her inner Occult SELF—the spiritual source of the wisdom of Socrates. Even a baby has to get accustomed to 'seeing': it has eyes, yet cannot focus properly, and it is long months before those eyes can properly judge distance and realize perspective.

So with a Seer. He has to be taken in hand by an Occult School in the PHYSICAL WORLD, and from this footstool of 'matter,' must eliminate the weeds of error, fantasy, hallucination, in fact all that ensnares inexperience. The Rosicrucians have done this for centuries; H. P. Blavatsky tried to establish such a school but failed, due to the perversity and treachery of those she trusted. Her teachings gradually became mangled by 'smart people,' so that all that remains of her magnificent effort is the sugary-lame-duck, floating in a sea of outmoded religions at Adyar. Her message was to find the occult 'Secret Doctrine' in ancient scriptures, NOT to embrace, glorify, and set up 'shrines' to what the great teachers of Thibet called: "Religion"—"and priestcraft—the greatest curse that has ever afflicted mankind." Some of her American pupils kept the teaching clear of weeds, particularly the U.L.T., and our 'critic' Mr. W.G.M. would benefit from a perusal of such teaching.

Those who have perverted H.P.B. and continue to pervert her teachings can but await THEIR KARMA.

What Is Proof?

Mr. W.G.M. tells us to "throw such a dragon of darkness (reincarnation) out the window, etc." He tells us that "personal consciousness is the only reality" and "Spiritualism and Reincarnation are as yet only theories, neither of which have been scientifically proved." We concur with the latter observation, but let us use the surgeon's 'knife' of Mr. W.G.M., on the remainder of his propositions—'sylogisms' can be a two edged blade! If at the end of this, or some other reading-matter, our disputant should change his mind, WHAT will change that mind?

If "personal consciousness," is, as he asserts, "reality," then it can never logically be anything but itself; the most essential characteristic of 'reality' must surely be permanence. That which is subject to change can never have permanence: under the concept of 'entity'—it IS permanence. The writer is grateful to Mr. W.G.M. for his views. He is entitled to these as opinions, but the writer would politely indicate that if these are posed (as they are) under the aegis of Logic, and stated to be syllogistically justified, one is fairly entitled to dispute them. Therefore the personal consciousness is not the Self.

The Self does not evolve as does the mutable personality. As a 'ray' of the ABSOLUTE, it is outside conditioned existence as we experience it; one cannot add nor subtract when delving to Absolute Existence, of which our spiritual Monads are the shadow-Rays. This breaks but elementary ground in the propositions of Occult metaphysics. The worldly intellect seems ever to be bewitched by the word 'proof'—as though it really meant something.

The axioms of Mathematics are NOT PROVEN—merely accepted; nor are the axioms of Geometry proven, but presented as being so self evident as not to need proof! The term 'proof' is a relative matter—often a chimera, a will-o-the-wisp. One does not 'prove' Reincarnation; its reality STANDS REVEALED IN CONSCIOUSNESS.

The world of a bat is the impact-modification of its own squeak; there is no proof that our minds are any nearer REALITY. Occult Nature made our brains and the kind of mind that works in them; we have no valid right to assert that the mind of NATURE is like our own—or that the word 'proof' could leave any impression within it. We think in ratios; our minds are thus ratio-cinative; therefore one cannot dogmatize that the universal MIND is a thing of ratios, or a subject-object affair like ours. Syllogisms belong to the brain and its ganglia—not to TRUTH. One either accepts or rejects the evidences to be found in support of Reincarnation.

The seed of the lotus contains, even before germination, the perfectly formed leaves and stalks in detail, a miniature of the fully grown plant. Nature thus gives us evidences of the pre-formation of her productions as the Karmic progeny of itself as a lotus. The Gladiolus Lily does something similar by projecting a perfectly new bulb (corm) out of the original one; the old corm collapses as the new one emerges.

If one has had the good fortune, as did the writer, to meet a real proficient in Occult Science, and ones most secret thoughts were read with astonishing ease; that is a kind of 'proof' that means something dynamic, and bestows an aroma of reason upon all other Occult teaching. Thus Kar-

ma and Reincarnation are locked and blended at every point; for some, cardinal events are 'fated' in our lives by sheer pressure from the past—a psychological pressure. If one is a man, it is ones 'fate' to live as a man, both in sex and characteristics, yet he, per se, will not be stereotyped in the action-patterns of all other men.

Therefore the things which really are fated and inevitable,

are appointed by cumulative pressures from our own acts in the long past. Some acts can never discharge themselves till rare circumstances permit, which may be dozens of lives after the actions which caused such Karma. Other acts can be modified in ultimate result as Karma, such as healing; but not everyone. Even the Christ is made to refuse some, but finally one may be sure that GOD (Karma) is not mocked.

A LONDONER'S DIARY

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forgive divine" has never been a part of Barbanell's philosophy.

This photograph of Scammell holding the trumpet has many strange features, and could bear closer investigation. On the surface it seems a clear piece of evidence to delight the heart of medium baiters. It is an infrared photograph, and what more could one want? It is asserted that this is clear evidence that Scammell is caught in the act of coming out of the cabinet, and using the trumpet to pretend they are spirit voices. I have met Scammell personally and have heard his side of the case. Of one thing I am certain if I had to depend on that photograph to

recognize Scammell in a crowd I would have to pass him by. Perhaps we may be able to get a photograph of Scammell and compare it with this smiling figure holding the trumpet.

Quite frankly I am suspicious of photographs, infrared or otherwise, which are brought forward to discredit mediums. The Roy one was a fake designed to discredit Roy and was used as a lever for publicity ends, and to give the sensational touch. Those who used this had no qualms about the distaste of the publicity around exposure. I imagine it was more a case of revelling in it.

James M. McLintock

Psychic Observer is published twice monthly

BOOK REVIEW

By Dr. Leslie R. Stone

An entirely new powerful approach to Spiritualism and Christianity has come to the fore with the publication of the *Messages from Jesus and Celestials*, in two volumes, through the mediumship of Mr. James E. Padgett, a former attorney in Washington, D. C. The books are not brand new, having been first published in 1940, but the many reprints, and now the publication of the second, and enlarged, edition of volume I, indicative of constant and increasing interest, prompt a review of these extraordinary and thought-provoking volumes.

These books, whose title has now been revised as the challenging "The True Gospel Revealed Anew by Jesus," claim as their authors high spirits of the Celestial Heavens, including Jesus and his apostles, the Hebrew prophets and ancient spirits, as well as lower spirits who at one time were dwellers in the

spheres of darkness and suffering. They all tell their experiences on earth and their condition in the Spirit World. The result is that, with the addition of these hundred or more spirits of all kinds and in different planes, our knowledge of the Spirit World—what it is, how it operates and conditions therein—is vastly increased.

Another feature of these volumes is the insistence on the part of the spirits that reincarnation is nothing more than a myth. They declare, and even the most ancient ones agree, that they have never seen reincarnation take place, and that no spirit has ever returned to earth for physical rebirth.

In short, these books not only unveil new horizons in Christian thinking, but also provide important new confirmations of the truth of Spiritualism and post-mortem existence.

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Spiritual Church of Revelation, Embassy Auditorium, 830 So. Grand Ave.; Services: Sun. and Thurs. 7:45 P.M.; Minister: Rev. Stephanie Jean Seebree, Phone NO 2-5551; Sec'y: Irene Faust, Phone CL 5-1060.

Spiritual Church of Friendship. Services: Sunday 11 A.M. at rear of Pastor's home 2433 W. Del Amo Blvd., Torrance. Unfoldment class Tues. 7:30 P.M. Rev. Hazel Sladek, Pastor, Phone FA 8-2008.

Foundation of Universal Truth, 1015 So. Manhattan Place. Service: Sun. 10 A.M. & 8 P.M.; Wed. 8 P.M. Phone REpublic 1-6030 for information and class work. Rev. Elsie Hicks, Pastor.

Reseda
Church of the Good Neighbor, 18206 Victory Blvd. Services: Sun. 1 A.M. and 7:45 P.M.; healing; Wed. 7:45 P.M.; Thurs. 7:45 P.M. Minister: Hal Styles, D.D. Phone Dickens 2-8712. Sec'y: Leonore Cordial.

Santa Cruz
First Spiritualist Science Church, 513 Center St. Worship and message service, Sun. 7:30 P.M.; Healing service, Thurs. 7:30 P.M. Holy Communion first Sunday of each month. Pastor, Rev. Evan Shea.

San Diego
The First Spiritualist Church of San Diego, 3777 42nd St. Services: Sunday Healing 7 P.M., Lecture 8 P.M., Minister: Rev. Emily G. Davis, Phone, ATwater 4-4980.

San Bernardino
Spiritual Science Church, N.S.A.C., 25014 E. 5th St. Services: Sunday 7:30 P.M., Healing; 8:00 P.M., Devotional service. Rev. Ann Cannara, Pastor. Phone TALbot 5-3366.

San Francisco
Golden Gate Spiritualist Church, (N.S.A.) 1901 Franklin St. (Cor. Clay). Services: 8 P.M.; Wed. 7:30 P.M. Minister: Rev. Florence S. Becker, 100 Robbinhood Drive, Phone JU 6-3000. Sec'y.: Donald H. Haddick; Treasurer: Rolla Haddick. Church Phone: TUXedo 5-9976.

Golden Rule Church of Spiritualism, 515 Faxon Ave. Services: 1st and 3rd Sun. 2 P.M. Minister: Rev. Beatrice M.

Burnham, Sec'y.: Pricilla Hull, Phone: JU 7-2491. (P-491)

The Spiritualist Church, 414 Mason St. Services: Sun. 7:30 P.M. Minister: Mary E. Taylor, Phone: JU 7-1232. Sec'y.: Eli Goodreau.

Christian Spiritualist Church of San Francisco, 4th Floor, Native Son's Bldg., 414 Mason St. (Sacramento Hall). Services: Sun. 2 and 8 P.M. Pastor: Rev. Grace E. Lindenau.

San Jose
St. John's UCM Spiritualist Church, 496 North 17th St. Services: Sun. 7:30 P.M., lecture, healing messages; Monday class, 8 P.M. Revs. Dan and Blanch Rogers, Wed., Open Forum, 8 P.M., Rev. Percy Wilkinson; Thurs. class, 8 P.M., Rev. Pearl Wilkinson; Fri. Message Service, 7:30 P.M. Pastors: Revs. Pearl and Percy Wilkinson.

COLORADO

Denver
Spiritual Science Association, The Mining Exchange Building, Suite 603-4-5, 1030 15th St. Services: Sun. 7:30 P.M.; Fri. 8:00 P.M. Tues. and Thurs., 1:30 P.M. Tues. 3 P.M., Message Circles. Minister: Rev. Sophie Busch-Tracy.

Temple of Harmony Spiritualist Ch. Inc., 333 West Ellsworth Ave. Sunday: 10:30 and 7:30; Wed., 7:30 P.M. Rev. Ida Fleming; Allan J. Miller.

CONNECTICUT

Hartford
The First Church of Divine Light, Inc., 303 Park St., Hartford, Conn. Services: Sun. 3:00 P.M.; Wed. 8:00 P.M. Mr. Clifford Doucette, President. Phone Rev. Wm. Cook, Ch.—6-8187.

DELAWARE

Wilmington
Church of Spiritual Truth, Orange Hall, 706 Delaware Ave. Services: Sun. 7:30 P.M. Rev. Bertha Ford, Pastor and Founder.

DISTRICT OF COLUMBIA

Washington, D. C.
First Spiritual Science Church, 1404 New York Ave. N.W., Room 227. Phones: ME 8-0973, CO 5-1149, AD 4-8700. Services: Sun., Tues., Thurs. 8 P.M.; Tues. 2:30 P.M. Minister: Rev. Alice Wellstood Tindall.

FLORIDA

Bradenton
Universal Spiritualist Church, 947 13th St., West. Services: Sun. and Wed. 7:30

Daytona Beach
Hays Memorial Church, Spiritual Science, 221 1st Ave. Services: Sun. 7:30 P.M.; Wed., 2:30 and 7:30 P.M. Minister: Rev. Margaret Hayes Springstead. Phone: CL 2-2432.

Deerfield Beach
Rev. Pearl Fernandez, D.D., Pastor, Christian Church of Spiritual Science, Masonic Temple, 601 S. E. 13th Court, Deerfield Beach. Sunday Services, Divine Healing 7:45 P.M.; Worship and Messages 8 P.M.

Fort Lauderdale
Universal Church of the Master, Woman's Club Bldg. Services: Sun. 8 P.M. Message Circle: Wed. 2 P.M. and Fri. 7:30 P.M. at 200 N.E. 4th St. Minister: Rev. Jewell Williams. Phone JACKson 2-3160.

Jacksonville
The Spiritual Lighthouse, 1049 Crestwood Ave. Services: Sun. and Thurs. 8 P.M.; Class: Tues. 8:30 P.M. Minister: Rev. Ida Pierce, 240 Franklin Road, Jacksonville 8.

Miami
Metaphysical Science Church (NSAC), 601 S. W. 7th St. Services: Sun. 8 P.M.; Wed. 2 and 8 P.M. Minister: Rev. Frances Stevenson. Phone HI 8-0051. Treas.: Ward Statler.

Temple of Divine Presence, 6311 N.E. 2nd Ave. Services: Sun. 11 A.M., 3 P.M., 7:45 P.M.; Thurs. 8 P.M. Pastor, Leah R. Silvers, Sec'y.: Matthew T. Vinscot-ski.

Temple of Revelation, 600 S.W. 25th Ave. Services: Sun. and Wed. 7:45 P.M. Healing: 7:15 P.M. Minister: Rev. Ruby J. Schmidt. Phone: HI 8-8912.

Church of Revealing Faith, N.W. 71st St. and N.W. 4th Ave. Services: Sunday 8 P.M. Minister: Rev. M. L. Sackett. Ass't. Pastor: Rev. Frank Mead.

St. Petersburg
Church of the Good Shepherd, 3539 5th Ave., South. Services: Sun. 7:30 P.M. Pastors: Rev. Olga Ruth and Rev. Girard N. Carpenter, Phone: 41-3224. Sec'y.: G. N. Carpenter. Pres.: Olga Ruth Carpenter.

Sarasota
School and Church of Divine Law, meeting temporarily 1269 First St., Sarasota, Fla. Classes in Development Fridays 8 P.M.; Message Circles Monday 8 P.M.; Private consultation by appointment. For details call RI 65078. Rev. Nina Hughes, Minister.

Tampa
Church Eternal Light, NSAC, 209 Magnolia Ave. Services: Sun. 7 P.M. Healing: 7:30 Lecture Spirit Greetings: Thurs. 8 P.M. Circle Pastor: Mary P. Mendez, 2525 Palmetto St., Phone RE 6-7518. Asst. Pastor: Rev. C. V. Elbertson, 2438 E. Magnolia St., Phone MU 3-2474, Lakeland.

ILLINOIS

Chicago
Scientific Center of Spiritualism, 2415 No. Lincoln Ave. Services: Sunday 2:45 P.M. Minister: Grace Turnbull, Phone GR 7-6254. Sec'y.: Alice B. Sloane, 2419 No. Lincoln.

Silent Prayer Sanctuary, 3602 West McLean Ave. Healing Service: Tues. 9:30 to 11 A.M. Other services: Sun. 10:00 A.M.; Wed. 8 P.M. Phone AL-bany 2-6417. Leader: Sophia Shaffer.

Friendly Church of Christ, 1551 N. Milwaukee Ave. Services: Healing Service, Sun. 3 P.M.; regular services, Sun. and Tues. 8 P.M. Pastor: Bishop Harold Klingensmaier; Asst. Pastors: Rev. H. Swanson and Rev. T. Mitchell.

First Roseland Spiritualist Church, 10957 South Park Ave. Services: Sun. 3 P.M. Worship Service: 6:30 P.M. Spiritual Class, open to public. Pastor & Pres.: Deon Fry, Phone IN 8-7793. Co-Pastor & Sec'y.: Elsie N. Traver, Phone TR 4-9862.

Church of The Spirit, 2651 North Central Park Ave. (Chicago's oldest Spiritualist Church) Services: Sun. 10:30 A.M.; Messages: Wed. 7:30 P.M. Minister: Rev. Ernst A. Schoenfeld, 3501 Shakespeare Ave. Phone: BE 5-2911.

Liberal Psychic Science Church, 3449 W. Altgeld St. Services: Sunday 2:45 P.M.; Wednesday 7:45 P.M.; Healing Service Tuesday 7:45 P.M.; Class Thursday 10 A.M. & Friday 7:45 P.M.; Social last Saturday of each month; Candlelight services, night of full moon of each month. Minister: Rev. Anthony Camardo. Phone: Capitol 7-6333.

The First Temple of Universal Law, 4740 N. Western Ave., 5th floor. Services: Sun. 10:30 A.M. and 7 P.M.; healing, lecture, messages; Sun. School, 10:30 A.M.; Bible Forum, 6 P.M.; "Universal Light" WAIT-820 KC, Sun. 9:15 A.M.; Classes, Mon. and Fri. 7:30 P.M. at 5132 N. Troy St. Phone: IR 8-5605. Pastor: Rev. C. Bright.

First Fraternal Spiritual Church, 4039 W. Madison St., McEnery Hall. Services Sunday 2:45 P.M. Rev. Emma Binz, Pastor.

Spiritual Science Ch. No. 3, 1715 West 64th St. Sun. 3 and 8 P.M. Minister: Rev. John Skinner. Phone: HE-nock 4-9181.

First Spiritualist Church of Divinity, 6146 South Ashland Ave. Founder: Freda Brown. Sun. Service at 7 P.M. Pres.: Mary E. Novak; Sec'y.: Carl E. Brown, 6146 So. Ashland Ave., Phone HE 4-2447.

First Church of Invisible Science, 5138 Kenwood Ave. Services: Sun., Mon. and Thurs. 8 P.M. Minister: Rev. Minerva Jewell Adams. Co-pastor: George C. Adams. Phone: Midway 3-2861.

Spiritualist Church of Truth, 3349 West North Ave. Sunday healing, 7 P.M.; Service, 7:30 P.M. Pres.: Theo Siers. Phone: ES 8-0984.

The Independent Spiritual Science Church, 6514 So. Ashland Ave. Services: Sun. 4 P.M. and 7:30 P.M.; Divine Healing, Sun. Jessica Chambers, Phone Drexel 3-0024.

St. Paul's Spiritual Church, 724 N. Cicero Ave. Services: Sun. 7:45 P.M.; Healing Wed. and Fri. 7:30 to 8:30 P.M. Pastor: Rev. Louise Quinn. Phone: ES 9-6434.

First Spiritualist Church, 5033 W. 25th place. Service: Sun. 7 P.M., Lecture. Messages and Healing. Minister: Rev. Lena Crane. Phone: Townhall 3-6542.

Leroy J. T. E. J. Crumbaugh Spiritualist Church, 313 East Center St. Services: Sun. 2 P.M. Pastor: Rev. Lytle K. Sensabaugh. Phone: 2066.

Peoria
Church of Harmony, 109 Homewood Ave., Creve Coeur. Services: Sun. 10:30 A.M. Pastor: Rev. Gladys Cunningham. Phone: 5-8926. Sec'y.: Hattie M. Caughey.

Rockford
United Science Mission, 217 South Rockstar Ave. Services: Sun. and Wed. 7:30 P.M. Minister: Rev. Blanche McCarl. Phone: 8-7912.

INDIANA

Elkhart
Clark Memorial Psychic Church, 316 Division St. Services: Sun. 7:30 P.M. Thurs. 7:30 P.M. First and third Sundays 2:30 and 7:30 P.M. with church dinner 5 P.M. Pastor-President: Ruth Sutterby, Jackson 4-0053. Secretary: Harold Stone, Jackson 2-7811, 321 Division St., Elkhart, Ind.

Fort Wayne
Spiritualist Church of Divine Science (N. S. A.) 1615 Wells St. (cor. Spring) Thurs. 2 and 7:45 P.M.; Sun. Lyceum 9:30 A.M., 7:30 P.M. Minister: Rev. Bernice Brock, 1604 Andrews St Phone A-4567.

Gary
First Spiritualist Church, 2430 W. 11th Ave. Sunday service at 2:30 P.M.; Wed. service at 8 P.M. Rev. Velma H. Dickson, Pastor. Pres.: T. F. McGinness. Sec'y: Reba Schallion.

Indianapolis
Progressive Spiritualist Church, St. Clair and Park Ave. Services: Sun. 7:30 P.M.; Tues. 7:30 P.M. Pastor: Rev. Ola Florence, 1929 Arrow; Pres.: Harold Heald, 3550 N. Station; Vice Pres.: Rebecca Jefferies; Sec'y.: Ethel Blackburn, 1141 N. Park; Treas.: Pearl Heald.

The Indianapolis Branch of The True Spiritualist Church, 2306 W. Michigan St. Services: Sat. Healing 7:00 P.M.; Worship 7:30 P.M. Pastor: Rev. Milton Miller, Phone FL 6-8770. Sec'y.: Donald Reynolds. Treas.: Dave McLaughlin.

The First Spiritualist Church, 62 South Miami Ave. Services: Sun. 7:30 P.M.

Minister: Rev. Mary Lytle. Sec'y.: Alice Miller. Treas.: John York.

Terre Haute
Golden Hour Spiritualist Church, Inc., 1101 South 4th St. Services: Sun. 7:30 P.M. and Tues. 8 P.M.

IOWA

Clinton
First Spiritualist Church of Clinton 409-411 South Third St. Services: Sun. 2:30 P.M., followed by Spirit Greetings. Pastor: Rev. H. Louise Miller. Pres.: Elmer L. Oxley. Sec'y: Grace L. Struve.

MARYLAND

Baltimore
Sanctuary of Truth, Inc., 2106 Eutaw Place. Services: Sun. and Wed. 8 P.M. Minister: Teresa A. Fecher. Sec'y. Hannah A. Bright.

MASSACHUSETTS

Amesbury
Boston
Star Light-House, 25 Huntington Ave. Rm. 331-333. Services: Sun. 2:00 P.M. Fri. 7:30 P.M. Pastor: Rev. Audra E. Crocker. Sec'y.: Doris H. Brown.

Sunshine Church, 198 Dartmouth St. Services: Daily, 8 P.M.; Sun., 2:30 and 7:30 P.M. Pastor: Richard Finley.

Fitchburg
First Spiritual Alliance Church, 22 Knowlton Terrace. Services: Sun. 3 and 7 P.M. Sec'y. and Treas.: Marion Pelletier, R.F.D. 1, Keene, N. H. President: Emily Sanborn, 73 Cedar St.

Westfield
The Golden Eagle Spiritual Shrine, 82 Montgomery St. Services: Mon. 7:30 P.M.; Thurs. 2:30 P.M. Reading, healing class service, private and by mail, love offering. Pastor: Rev. George M. Bates, Phone, Logan 8-5071.

West Gloucester
Massasoit Spiritualist Camp, U.C.M., 19 Lincoln St. Services: Sun. 3 and 7 P.M.; Wed. 7 P.M. Pastor: Rev. Vivian L. Harvey. Sec'y: Mildred Cook, Phone Glou. 3294.

MICHIGAN

Ann Arbor
Garden of Prayer, U.S.A., 1706 Pauline Blvd. Services: Sat. 7:30 P.M. Minister and Pres.: Rev. Harriet Nixon. Sec'y. Elsie Vokovich, 1704 Pauline Blvd.

Battle Creek
Spiritual Unity Center, 1528 Santa Spiritualist Church of Divinity, I.O.O.F. Temple, 36 South Ave. Services: Sun. 7 P.M. Birthday Supper and afternoon meetings 3rd and 5th Sundays. Pres. Glenn R. Brenner; Vice-Pres.: Rudy Maters; Sec'y: Gladys White; Treas. Daisy Maters.

Bayshore
The Golden Rule Spiritualist Church Services: Sun. 2:30 P.M. Pastor: Rev. Elsie Beesley; Asst. Pastor: Rev. Gladys Elmquist. Phone: (Boyne City) JU 2-6634.

Benton Harbor
First Church of Higher Spiritualism 867 East Empire. Services: Mon. and Thurs. evenings at 8 P.M. Pastor: Rev. Zenas Disbrow, Phone WALnut 5-5381 Sec'y.: Mrs. Shirley Disbrow.

Detroit
The First Psychic Church of Bright-nor, 21729 Fenkell. Services: Sun. 7:30 P.M.; Tues. and Wed. 8 P.M. Pastor: Rev. Carroll W. Ware, Phone OUnkirk 2-6553.

Metropolitan Spiritualist Church of Greater Detroit, MSSAC; Ferndale Women's Club Bldg., 1256 W. Nine Mile Road. Services: Sun. 7:30 P.M., Oct. thru June—2nd Sun. of month, 2:30 and 7:30 P.M., with church dinner 5 P.M. Pastor-Pres.: Margaret McDaniel, JUniper 8-2723 (Clawson). Sec'y.: Marie Forman, 16216 W. 11 Mile Rd., Southfield, Mich. Phone ELgin 6-4771.

Flint
The Flint Spiritualist Church, 118 East Belvidere Ave. Services: Sunday 7:30 P.M. Pastor: Rev. Pearl Reinhardt, 412 McCreery St., Flint, Mich. Phone CE 9-1022.

Spiritual Episcopal Church, Dartmouth and Ave. "A" Sunday 7:30 P.M. Minister: Rev. Noah Rice, 515 West 2nd Ave 9-1022.

Grand Rapids
Universal Spiritual Divine Healing Center, 1737 Nevada, East. Services: Friday evening Message Circle 7:30 P.M. to 9:30 P.M.; Monday 9:30 A.M. to 10:00 P.M. Problem Question Clinic. Rev. Edna Humphrey-Yaru, Pastor.

Jackson
Universal Spiritualist Chapel, 1014 Leroy St. Services: Wed. 7:45 P.M. Sun. 3 and 7:30 P.M. Message Service 9-9141. Sec'y.: Mrs. Ella Gulick, 115 Ellery Ave., Phone STate 2-1262.

Pontiac
Church of Spiritual Fellowship, Malta Hall, 82 Perkins St. Services: Sun. and Thurs. 7:30 P.M. G. Vincent Myers, President. Dorothy Boomer, Secretary.

Roseville
Spiritual Church of Harmony of the Christian Corinthians of America 17359 Roseville Blvd. (at Maple). Services: Sun. 7:30 P.M. Message Service, 3rd Sun. 3 P.M. Pastor: Shirlea M. DeBrenzan, 18429 Meier Rd. Roseville, Phone Prescott 6-9409.

MINNESOTA

Duluth
First Spiritualist Church, 601 East Fifth St. Services: Sun. 7:30 P.M. Pastor: Rev. F. W. Hutchinsen. Sec'y: Buhl Surine, 15 East Palm Street.

Minneapolis
Christian Ministry, 614-620 East 15th St. Services: Sunday 11 A.M., 3 and 7:45 P.M.; Wednesday 8 P.M. Pastor and President: Rev. H. M. Paulson.

Second Spiritualist Church, 2230 Lyndale Avenue, North. Services: Sun.

3:30 and 7:30 P.M. Pastor: Rev. Grace W. Olsen, Phone JA 9-0781. Sec'y.: Eva Adamson, 2118 Ilion Ave.

MISSOURI

St. Louis
Society of Spiritual Fellowship, 3816a North Grand Ave. Services: Wed. 2 P.M.; Friday 8 P.M. Leader: Elsie Andas, member of Burketts Spiritualist Church, Inc. (N.S.A.) Glasgow and National Bridge. Sunday services: 10:30 A.M.

Church and Institute of Mystic Mind Science, 5862 Delmar. Services: Sun. 9:30 A.M.; Wed. 8 P.M. Minister: Rev. Bernice G. Bennett, 1624 Belt Ave., Phone FOREst 1-7137.

Burkett Spiritualist Church, Inc., 2653 Natural Bridge Ave. Services: Sunday 10:30 A.M. Acting Pastor: Florence G. Ware (Licentiate). Sec'y.: Dorothy M. Buss, 1856 Switzer Ave.

St. Joseph
The Christ Memorial Spiritualist Church, 21st & Felix Sts. Services: Sun. & Wed. 8 P.M. Pastor: Rev. Floyd Thornton. Sec'y.: Bernice McGrew, Phone AD 4-3651.

NEW HAMPSHIRE

Portsmouth
First Spiritualist Science Church, 114 Maplewood Ave. Services: Sunday 3:30 and 7:30 P.M.; Wednesday 7:30 P.M. Minister: Rev. Frank Daley, Phone Geneva 6-4270.

NEW JERSEY

East Orange
Church of Spiritual Harmony, 7 Hollywood Plaza. Services: Wed. and Sun. 8:00 P.M.; Tues. Thurs. and Fri. 1:00 P.M. Minister: Rev. Connie Clark, 144 Hollywood Ave., Phone OR-4-6514.

Elizabeth
Seventh Church of Psychic Science, 415 Madison Ave. Sun. P.M.; Wed. 2 and 7:45 P.M. Rev. Veronica Fleishman, Phone 2-3515.

Newark
Psychic Science Temple, 532 Springfield Ave. Services: Wed. 7 P.M., Rev. Dortha Morris Mackin; Thurs. 7 P.M., Neil T. Mackin; Thurs. & Fri. 1:30 P.M., Rev. Rebecca Barrett; Fri. 7 P.M., Rev. Dortha C. Dencer; Sun. 3 and 7 P.M., Guest Mediators. Healing at all services Wed. Rev. Mathew Matulwich, Wed. 1:30 as announced. MOTHER TEMPLE OF PSYCHIC SCIENCE, Services: Tues. 1:30 and 7 P.M., Rev. Dortha C. Dencer, Pastor. Phone Humboldt 2-1773.

Paterson
First Spiritualist Church, 142 Carroll St., Services: Sun. 7 P.M.; Wed. 1 and 7 P.M. (No Sun. services during July and Aug.) Minister. Rev. Emily M. Hewitt.

Rumson
First Spiritual Science Church, 15 Highland Ave. Services: Tuesday 8 P.M. Minister. Rev. Myrtle A. Pinkney; Phone, Rumson 1-1148.

Union City
Rev. Anna Doerner Simms Memorial Spiritualist Church Divine Psychic Mission, 3808 New York Ave. Services: 2 and 8 P.M. daily; Minister: Rev. Herbert C. Millare, Phone Union 3-5828; Sec'y: Rev. Alma Gundlach.

Spiritual Church of Divine Healing, 1000 New York Ave. Services: Sun. 7:30 P.M.; Tues. and Thurs. 2 and 8; Fri. 8 P.M. Healing at all services. Developing class, Phone UN 4-0393. Rev. E. Richter, pastor; Rev. Fred Boech, co-pastor.

Spiritual Church of Divine Guidance, 3703 New York Ave. Services: Sun. 7:30 P.M.; Tues. and Thurs. 1:30 P.M.; Fri. 8 P.M. Mrs. Carrie Kelenberger in charge of Thurs. service. Rev. Ann P. Rugar, Pastor, in charge of others.

NEW YORK STATE

Albany
First Spiritual Church, 460 Western Ave. Services: Sunday and Wed. 7:30 P.M. President: Lena B. Henning; Treas.: Lillian Peth, 33 Van Buren.

Batavia
Church of Unity Science, 6 Bank St. Services: Sun. 8 P.M. worship and spirit greetings; Thurs. 8 P.M. study, messages and social; Mediums Day, 1st Sun. 3 P.M., service 6-8 P.M.; circles, regular service 8 P.M. Minister, Rev. Ethel L. Ames, R.D. 3, Box 1129; Phone 5176.

CHURCH DIRECTORY

(Continued from Page 11)

Long Island

East Rockaway

Golden Rule Spiritualist Church, Inc., 22 Barnstable Rd. Services: evening classes by appointment only. Pastor, William J. Donnelly; Assoc. Minister, Elinor Donnelly.

West Hempstead

Spiritual Church of Magdalena, 559 Henry Street. Services: Sun. 7:45 P.M.; Wed. 2 and 8 P.M.; Thurs. 10:30 A.M. Pastor: Rev. Marion G. Miller; Phone: Ivanhoe 1-3404.

South Ozone Park

Helen Memorial Spiritualist Church, 143-16 Sutter Ave. Sun. 8 P.M.; Tues. 2 and 8 P.M.; Minister, Rev. Grace E. Wagner.

New York City

Stead Memorial Center; Minister: Rev. Bertha Marx Luescher; for information call Riverside 9-0319.

Spiritual Science Mother Church, Inc., Studio 100 Carnegie Hall, 56th St. and 7th Ave. Ent. Sermon and Message Service Sun. 7:30 P.M. Rev. Glenn Argoe, Minister. Message Services Tues. 5:30 to 7:30; Wed. 2:00 P.M.; Fri. 5:30 to 7:30. Phone Columbus 5-2952 for Special Events.

Temple of Light (I.A.S.) Suite 708, 152 West 42nd St. Rev. Marion Owens, minister; Sun. 11 A.M. inspirational Address and Healing Service; Holy Communion 1st Sun. each month; Messages: Sun., Tues. and Thurs. 7 P.M.; Rev. Minnie Corb and Rev. Beulah Haas alternating; Fri. 7 P.M., Rev. Allan Lynd; Sat. 7 P.M., Study Unfoldment, Mon. 7 P.M., Rev. Owens; Mon., Tues., Thurs., Fri., Sat., and Sun. 2 P.M., Messages, Elsa Siensen, Sec'y., 43-30 46th St., Sunnyside, L. I., Phone Exeter 2-1037.

Cathedral of Faith, 41 West 73rd St. Services: Sunday 6:15 P.M. (Worship); 7:30 P.M. (Messages); Wed. and Sat. 1 P.M.; Wed. and Fri. 6:30 P.M. Minister, Rev. Richard Renardo; Phone TRafalgar 3-0994. (Coffee Shop on premises.)

Temple of Brotherhood, Inc. Aquarian Brotherhood of Christ, 133 E. 65th St. (Near Lexington Ave.) Rt. Rev. Carolyn C. Duke, Minister-in-charge. Services: Sun. 5 to 7 P.M.; Wed. 2:30 to 5 P.M.; Class Sunday 2:45 to 4:45 P.M. Apply, Rev. Sylvia M. Greco—Open services on Wed. 6:15 to 7:30 P.M.

First Church of Spiritual Vision, Suite No. 301, 100 West 72nd St.; Services Tues. and Fri. 6-9 P.M.; Thurs. and Sat. 1-3 P.M.; Sunday 7:15 P.M.; Minister, Rev. Angela Cali Wanderer; Phone: TRafalgar 3-8525.

United Spiritualist Church, 213 W. 53rd St., Room 402. Services: Sunday Worship, Spiritual Healing & Lecture at 2:30 P.M.; Evenings: Sun., Tues., Wed. & Fri. 7:30 to 9 P.M.; Afternoons: Wed. & Sat. 1 to 3 P.M.; Healing Demonstrations 1st Sunday each month 2:30 P.M. Ministers: Sylvia Brooks and Martha Feldstein.

Cathedral of God, Inc., 53 West 82nd St., up stoop, front. Message Services: Tues. & Thurs. 7:30 P.M.; Sat. 3:30 P.M. Rev. V. Barbara Lesovich, Minister, Phone OP 7-0338

Center of Divine Guidance, Suite 229, Great Northern Hotel, 118 W. 57th St. Services: Sun. 7 P.M.; Thurs. 10 A.M. and 7 P.M.; Fri. 2 P.M.; Classes, Wed. 2 P.M. and Fri. 8 P.M. Pastor: Rev. Martha K. Seidler, Phone Circle 5-4915.

The Franciscan Order of Good Will and Harmony, 1991 Arthur Ave. (BRONX, 60 N. Y.); Services Mon., Wed. and Sun. 7:30 P.M.; Minister: Rev. Angela J. Sessa; Phone: Tremont 8-9134; President: Leopold Sessa. Helen Brand Memorial, 1425 Broadway, Studio No. 36. Services: Sun. 2:30 P.M. Minister, Rev. Hazel Brand Herrejon.

Little Cedar Spiritualist Church Room No. 401, 100 West 72nd St. Services: Sun., Tues., and Fri. 7 P.M.; Wed. 1:30 P.M.; Minister: Rev. Beulah Brown; Phone: TRafalgar 3-7880.

Spiritual Church of Peace, Room 225, Sherman Square Hotel, 2039 Broadway, between 70th & 71st Sts. Services: Sun. & Fri. 7 P.M.; Tues. 2 and 7 P.M. Pastor: Rev. Marguerite M. Heaney, Phone TRafalgar 7-5331.

Metaphysical Institute of New York (Educational Division of Divine Church of Metaphysics), 1674 Broadway, Room No. 309 (near 52nd St.). Message Services: Thurs, Sat, Sun. 8 P.M., also Sun. 3 & 5 P.M. Seance: Tues. 8 P.M.; Yoga Class Wed. 8 P.M.; Akashic readings Fri. 8 P.M. Dr. Sant Ram Mandal, Director. Other active pastors: Dr. William Hirsch; Dr. Carl Abbe; Rev. Wilson, Rev. Basse, and Rev. Frances Parker, Mail address: Dr. S. R. Mandal, 42-72 Kissena Blvd., Flushing 55, N. Y. Phone IN 3-5827.

The Temple of Spiritual Guidance, held at THE CAULDRON, 112 West 45th St. (off 6th Ave.). Services every Sunday at 8 P.M. Rev. Leo Louis Martello, Pastor.

Spiritual & Ethical Society, 111 W. 57th St. Services: Sun. 3 P.M. Lecture and Spiritual Counsel. Discussion, Mediumship, Social, on Fridays at 8 P.M. at 608 W. 140th St., Apt. 15, Schneider Memorial Center. June Schneider, Pastor. Phone WA 6-6961.

Chapel of The Eternal Star, 237 West 72nd St. Services: Wed., Fri., Sat. and Sun. at 6:30 P.M.; Tues. 1 P.M. Minister: Rev. Rose Ann Erickson, Phone: TRafalgar 7-3113.

Niagara Falls

White Rose Center of Free Psychic Truth, 639 Main St. Services: Sun. 7:30 P.M.; Social, Tuesday 8 P.M. Minister, Rev. Rosebud Vogel Williamson, 676 Chilson Ave.; Phone, 4-3170; Sec'y: Trula W. Jones, 116 73rd St.; Phone, 3-2818.

Rochester

Plymouth Spiritualist Church, Corner Plymouth Ave., South, and Flint St. Services: Sun. 3:30 & 7:30 P.M.; Wed. Message Service 7:30 P.M.; Medium Sunday second Sunday each month. Pres.: Mr. E. Gutzmer; Pastor: Rev. E. Gutzmer; Sec'y.: Mrs. S. Copenhagen.

Syracuse

First Spiritualist Church, 535 Oakwood Ave. Services: Sun. and Wed. 8 P.M. Dinner every Wed. 6:30 P.M. Minister and president: William O. Davies, Phone 75-3973; Sec'y., M. Frances Morse.

OHIO

Akron

St. Paul's Spiritualist Church, 60 North Arlington St. Rev. Clara Stull, Pastor. Services: Sun. 7:30 P.M.; Wed. Message Service 7 to 9 P.M. Wm. Irwin, Pres.; Ada C. Richards, Sec'y, Phone SH 5-3555.

Cincinnati

Temple of the Open Door, 1268 Coolidge St., Mt. Washington, Cincinnati 30, Ohio. Leaving Government Square, Bus 24 to Coolidge St. Services: Second and fourth Sun. every month, 2:30 P.M. Phone BE 1-7195. Rev. G. E. Mills.

Universal Brotherhood of The Cosmic Age (Occult Science Temple), 3756 Reading Rd. Services: Sunday only 9:45 A.M. Master Teaching, 10:45 A.M. Morning Worship, 7:45 P.M. Special Evening Service, Rev. Emil J. Schmidt, Leader, Phone Woodburn 1-0506 or Montana 1-8597.

Tower of Light Church of Spiritual Science, U.S.A. Membership, 2420 Copehen St., Half square west of Peabody Corner. Services every Sunday at 2:30 P.M. Day and Evening classes throughout the week. Lessons by mail also. Pastor: Rev. Paul N. Straky. Church phone: Av-1-2497. Pastor's Residence: Co-1-4682.

Cleveland

Sunflower Spiritualist Church 19204 Pawnee Ave. Sunday Worship 7:45 P.M. Healing — Messages. All Message Service the last Sunday of each month. Mary W. Laymon, Sec'y., 1464 Clermont Rd., Phone IVanhoe 1-6732.

The White Temple of Spiritualist Faith, 1885 Fulton Road; Services: Sun. 3 & 7:45 P.M.; and Friday 8 P.M. Rev. I. L. Peterson and Rev. Shirley May Grampa, co-pastors. Phone WO 1-6180.

Dayton

The Universal Temple of Truth Foundation, Miami Hotel, 2nd and Ludlow Sts. (Aviation Room). Services: Sun. 4 P.M. Pastor: Rev. Nellie Steffen Tharp, 1516 Gummer Ave., Dayton, Ohio.

Central Spiritualist Church, Haynes & Hubert Sts. Services: Sunday 7:30 P.M. Acting Pastor: Laverne Kuhn, Columbus, Ohio. President: Margaret Zepf, Phone CI 2-4772, Dayton, Ohio.

East Liverpool

First Spiritualist Church, 245 West 6th St. Services: Sunday and Monday 7:30 P.M. President: Sara H. Bowerstock; Secretary: Mary M. Martin, P. O. Box 501, East Liverpool.

Toledo

Christian Spiritualist Church, 1222 Erie Street, Cecil Engle.

Good Will Spiritualist Church, 1515 Ottawa Drive. Services: Sunday School 10 A.M.; Sun. & Thurs. services 7:00 P.M. Minister: Rev. Dallas E. Crider.

First Spiritualist Church, 636 Western Ave. (at Field). Services: Sun. and Tues. 7:30 P.M. Pastor: Rev. Fred L. Felix, Sec'y., Sylvia Haynes; Phone: CH 9-5389.

OKLAHOMA

Tulsa

Church of Psychic Science, "U.H.F." Pastor: Rev. Hazel F. Milliken, Phone LUther 3-2883; Asst. Pastor: Rev. Lloyd E. Purkey 4632 E. Admiral Place, Phone TE 5-4770; Healer: Rev. Alvin M. Services: Sun. and Wed. at 8 P.M. Carson, Phone Cherry 2-4877

OREGON

Canby

First Spiritual Religious Ass'n of Clackamas Co., Inc., Rt. 1 Box 575. Services every Sunday morning 10:30. Phone Canby 3814. Pres.: Rev. Lester Hess, Canby, Ore.; Sec'y.: Ruby Vegeus, Rt. 1, Box 575, Canby, Ore., Phone 3915.

Salem

The First Spiritualist Church, 1320 Madison St. Services: Sunday at 7:30 P.M. Pres.: Clyde A. Stimson; Sec'y: Maude M. Stimson, 329 West 2nd Ave. Albany, Oregon.

PENNSYLVANIA

Charleroi

Church of Divine Guidance, 215 Washington Ave. Services: Sun. 8 P.M. Sara Ackard, Associate Minister.

Philadelphia

Fourth Spiritualist Church, 427 W. Wingohocking St. Services: Sun. 2:30 P.M. and 8:00 P.M., and Fri. 8:00 P.M. Pastor: Rev. Harry R. Brunning, Phone Gladstone 7-3375.

Wilkes Barre

Second Spiritualist Church 7 West Market St. Services: Wed. & Sun. 8 P.M.; Minister, Augusta A. E. Ridler 114 Academy St.; Phone VALLEY 2-0433. Sec'y., Helen S. Thomas, 202 South Main St.

TEXAS

Houston

First Spiritualist Church, 3523 Beauchamp St. Sun. Lyceum 6 P.M.; Lecture, Sun. and Wed. 7:45 P.M. Pastor, Rev. Myrtle London Rogers; Healer, Harry H. Adams.

Divine Light U.C.M. Church, 4913 Center. Services: Sun. 2:30 P.M.; Mon. and Thurs. 7:30 P.M. Pastor: Rev. Grace Fisher, Phone UN 2-3447.

San Antonio

Universal Church of Science, 1537 N. Alamo; Services: Sun. and Tues. 8 P.M.; Tuesday Circle, 1-4 P.M.; Rev. M. Hersey, Pastor; Phone CA 4-5983.

VIRGINIA

Norfolk

The Light of Truth Spiritualist Church of Divine Healing, 20th and Omohundro St. Sun. 10 A.M., Sunday School and Bible Study; 7:30 P.M. Healing, Lecture, Communications; Wed. 8 P.M. Healing, Lecture and Communications. Minister, Rev. Fred A. Jordan, Ples. I.G.A.S.

Memorial Spiritualist Church, 307 W. 37th St. Services: Sun. and Wed. 7:30 P.M. Pastor, Rev. Richard T. Ireland; Phone MA 2-5070. Sec'y., Miss Florence Siebert.

Richmond

The Universal Temple, UHF, 2623 W. Grace St. UHF Branch Seminary. Classes Tues. and Sun. 7 to 9 P.M. Pastor: Rev. Ernest S. Longest. UHF. Phone EL 9-0323.

Richmond Temple of Truth, UHF, 1603 West Grace St. UHF Branch Seminary. Classes: Beginners, Tues. 7:30 P.M. Advanced, Sat. 7:30 P.M. Message and lecture service last Sunday of each month 3:15 P.M. Pastor: Rev. Amy L. Jefferys, Dr. Sp. Sc. Phone EL 9-2910.

WASHINGTON

Bellingham

First Spiritualist Church, Girard at "D" St. Sunday Services: Message Circle 6:30 to 7:00 P.M.; Healing Service 7:00 to 7:30 P.M.; Reguar Service 7:30 P.M. Pastor: Fern Balus, 2400 Jaeger St., Phone RE 4-1137; Sec'y: Della Carlson, 2715 Alabama St., Phone RE 4-3928.

Seattle

Universal Spiritualist Library, 3009 Arcade Bldg. Books for rent and periodicals for sale. Mediums in attendance: 10:30 A.M., to 4:30 P.M. All welcome. President, Ada B. Johnson; Phone: SU 3-0449; Sec'y., Walda Solibakke; Phone: ME 2-9095; Librarian, Esta Richards.

The Aquarian Foundation, Inc., 315 15th Ave., North. Services: Sunday 11 A.M. and 7:30 P.M.; Wed. 7:30 P.M. Dr. Keith Milton Rhinehart, Pastor. Phone EAst 4-6046.

Mary A. Tower Memorial Spiritualist Church, 916 E. James St., Devotional Services Sun. and Wed. at 7:30 P.M., Sun. 11 A.M., and Children's Lyceum, Fri. 8 P.M., Adult Lyceum. Pres. and Pastor: Rev. Mary B. Crisp, 410 — 14th Ave. Phone EAst 2-6021.

WISCONSIN

Kenosha

Christ's Healing Shrine, 6333 Sheridan Road, Class, Mon. and Tues. 7:15 P.M. Services: Wed. at 2 P.M.; Thurs. at 7:30 P.M.; Sun. 3 P.M. only. Minister: Rev. Marnie Koski. Phone Olympic 7-6863.

Milwaukee

Christian Spiritual Temple, 2544 North 27th St.; Services: Sunday 9:30 to 10:30 A.M.; also 8 P.M.; Minister: Rev. Marie J. Hillman; Phone Division 4-2557.

Pilgrim Psychic Science Church, 1239 South 15th St. Services: Sun. 10 A.M.; Wed. 7:30 P.M. Sec'y., Frieda Baumann; Phone UP 3-1083.

Christian Unity Spiritual Science Church, 2603 W. Atkinson Ave. Divine Service Sun. 10 A.M.; Divine Healing by appointments. Dr. Walter F. Krahn and Dr. Ella E. Krahn, pastors; Phone HI 5-0334.

Temple of Spiritual Vision, Woodman Club House, 734 North 26th St.; Sun. 8 P.M.; Rev. Anita Kuchler, Pastor; Phone: Division 4-0043; 1416 North 14th St.

First Psychic Science Church, 2671 No. 9th St. Devotional Services: Sun. 10:30 A.M. Pres., Edward Urban; Sec'y. Adele L. Zimmerman, 2144 N. 64th St.

CANADA

Calgary, Alberta

First Spiritualist Church, 402 7th Ave., East. Services: Sun. 7:30 P.M. Pres.: Ed Potts, 322 3rd Ave. S.W.; Sec'y: Treas.: Mrs. Collett, 818 4th St., N.E.

Montreal

First Spiritual Church of Montreal, 5585 Monkland Ave. Services: Sun. 7:30 P.M. Pastor: Rev. James C. Snook, Phone RE 8-7233. Sec'y: E. N. Snook, 7440 Mountain Sights, Apt. 102.

Toronto

Britten Memorial Spiritualist Church, 104 Clinton St. Services: Sun. 3 P.M., healing and messages; 7:15 P.M. Divine services; Wed. 8 P.M., Trance Seance; Thurs.: 2:30 P.M., healing and messages. Sec'y., Mrs. G. Chappel; Resident Minister, Rev. Mae Potts.

Winnipeg

Winnipeg Spiritualist Church, I.O.O.F. Temple, Kennedy St. Services: Sun. 11 A.M. and 7 P.M. Secretary: Mrs. V. Prud'homme, 375 Desautels St., St. Boniface, Man.

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JOHN N.

Here's To Your Health

By Dr. Iada Raleigh

On the parking lot of a large market the other day, I saw a young woman loading her groceries. Three youngsters under school age were in the car, each with a lollipop in his hand. The groceries that were stacked in the back of the station wagon consisted among other things of several loaves of white bread, one large sack of canned goods, several packages of margarine and lastly, six cartons of various soft drinks.

If someone had told this young mother that she was laying the foundation for weakening her children, I am sure she would have been more than annoyed, probably very angry, and she would have felt that what she fed her family was her own business. But that doesn't change the fact that food (which includes everything you put into the stomach) is the principle factor in determining whether the physical body will be well or sick.

Latent Dangers

There are several reasons why many soft drinks, whether carbonated or not are harmful to the body; and not the least of these reasons has to do with the appetite and the capacity of the stomach. If, at the first call of hunger from the body, a person is going to load the stomach with a bottle of liquid containing a certain amount of sugar and flavor which satisfies the taste, then he has taken the edge off

the desire for real substantial food which would supply nourishment in the form of protein and other important factors.

One also has to remember that the capacity of the stomach of an adult is about two and one-half pints. I mean that is what it should be . . . many are they who have so stretched that capacity that they are a long way from being flat in front! But even a normal person abuses his stomach mightily when he expects it to accommodate a fair amount of food in addition to one or two pints of liquid.

Nothing has been said yet about the amount of sugar and/or chemicals that are swallowed with the soft drinks. Sugar, in its refined form, is a chemical and that with the coal tar flavorings and colorings which are used, make a concoction which should be absolutely taboo to any person seeking health, whether he be an older person trying to

make the most of the health he has left or the parents of children who are interested in having those youngsters grow up with bodies as straight and strong as God designed them.

Learn to Eat

If you are interested in building health instead of laying the foundation for sickness, why not try the healthful approach to summer? Let this be a time to really get acquainted with raw vegetables; learn the real delight in snacking (if you must) on sun-

flower seeds or pumpkin seeds . . . keep raw carrot sticks handy or celery or apples or raisins. If you are the cook of the family, try to fill your meals so full of protein in the form of dry milk and brewer's yeast, for example, that the appetites of those you love will not call for synthetic products. And don't overlook the need for food supplements for the vitamins and minerals which we all need in this day of over-processed foods.

You, and you alone, must be

the judge of what enters your body through your mouth and your mental house through your thoughts; and it is the food you eat and the thoughts you think that determine what kind of a physical body you have, and actually what sort of a person you are. As spiritual children of a loving Heavenly Father, we owe it to Him to keep this Temple of the Living Spirit as clean, as healthful and as beautiful as possible.

New Column By Martello ON Your Pen Personality

Psychic Observer is pleased to announce that its Staff Writer and Graphologist, Rev. Leo Louis Martello, will conduct a new regular column for readers on handwriting analysis entitled "Your Pen Personality" in each issue. Many of you have received personal analyses of your handwriting by Rev. Martello under the subscription campaign conducted by Psychic Observer's former editor, Agnes Reuther.

Rev. Martello has spent over half his lifetime in the study of handwriting analysis and pioneered the field of hypnography, the study of writings and their analysis under hypnotism using age-regression. His researches on this were first published in *Tomorrow Magazine* under the title "Experiments in Hypnography." He was treasurer of the American Graphological Society, 1955-1957 and has appeared on radio and television in conjunction with his work, besides having conducted numerous magazine and newspaper columns and subscription campaigns on graphology, including the *Psychic Observer*.

The Unifonic Corp. of America, New York, pioneers in sleep education via recordings, has retained Rev. Martello as Graphological Consultant. Besides his graphological activities Rev. Martello is the elected and legalized Patriarch of the movement known as Spiritual Independents, Pastor of the Temple of Spiritual Guidance, founder of Healers Anonymous. He is the Public Relations Director for the non-profit, charitable organization called 12 GOOD DEEDS in New York, devoted to aiding the hospitalized mental veterans at Montrose Hospital.

Works Published

Rev. Martello has authored three folios now out of print: *Contest Winning Simplified* (how to win prize contest money), *The Beginners' Circle* (on free lance writing) and *Handwriting Secrets*. He is currently at work on a new book to be called *Your Pen Personality*. His writings have been published in over 300 magazines here and abroad on a variety of subjects. Some of them are: *Psychic Observer*, *Chimes*, *Guiding Light*, *Herald of Psychology*, *Journal of Hypnotism*, *Future Science Fiction*, *Science Fiction Quarterly*, *Sepia*, *Jive*, *Our Pastime*, *Contest Magazine*, *Pen Money*, *Writers Guide*, *Writers Journal*, *Family Circle*, *Your Life*, *Double Dime Crosswords*, *Your Happiness*, *Prize Winner*, *The Metaphysician*, *Oregon Outlaw* and *Music Studio News*.

In 1950 Rev. Martello won the Moss Gold Memorial Medal for his writings from the United Press Association. On April 30, 1960 he made the acceptance

speech on behalf of 12 GOOD DEEDS for the award given to them from the National Council of Negro Women.

Psychic Observer readers are invited to participate in this new feature—your feature—"Your Pen Personality" by sending in questions and problems relating to character, personality and talents, and questions relating to handwriting analysis. Rev. Martello points out though: "This is strictly ANALYSIS as determined by one's pen stroke, and it in no way can foretell the future or predict the outcome of proposed ventures, which is another thing entirely."

There often is a confusion of ideas regarding character traits: John thinks himself determined. Others think he's stubborn! Mary boasts that she has a "mind of her own." Friends call her close-minded. Frank argues every point, "seeing is believing" a constant doubter he is always looking for a "gimmick." He thinks of himself as "nobody's fool" and shrewd! His associates describe him as "negative."

What's the truth? Graphology furnishes a wonderful tool in discovering one's true character. It helps to clear up misconceptions about yourself and others. John who thinks himself determined may or may not be. His handwriting tells the real story. Let's take a look: He writes a vertical, slightly backhand, script. Letters are precise, endings abrupt and blunt. The writing is deliberate, carefully written, almost stylized. It is not an "active" hand showing outgoing qualities. It is static so we know that though he can be determined he IS stubborn. Determination requires activity, movement, if a thing is to be accomplished. John stands still, holds back, doesn't move: He's stubborn!

Mary is proud of the fact that

once she makes up her mind she never changes it. In reality she's close-minded, bigoted and stubborn. A weak person must maintain this stand as a defense against her own insecurities. Independence doesn't mean being "set" in one's ways. Her t-bars are weak, the hand is not forceful, letters are cramped, the oval letters (a, d, g and o) are tightly locked showing her secretiveness. Many of her endings (such as on final t's and d's) are abrupt, braced like the donkey's legs!

Feels Inferior

Frank is baffling to those who don't understand him. He thrives on their accusations about his being "hard, cold, critical and skeptical." THIS gives him a feeling of importance. This is the mask he wants seen. His handwriting reveals his real nature. A quick peek shows that his capital I's are written very small and his t-bars are weak. This denotes his feelings of inferiority. Since some of his other capital letters are written large and bombastic, out of proportion to the rest of his writing, this reveals his overcompensation for feelings of inadequacy by acting tough and hard-boiled. The weak t-bars show absence of will power and purpose. Frank seems complex but once understood he is not hard to take. His pseudo-aggressiveness is really a cover-up for his sensitive self which he doesn't want others to recognize.

HANDWRITING SECRET: Is

your capital "I" made smaller than your other capital letters? If so this reveals that you suffer from feelings of inferiority. You may have talent but your own "self-worth concept" hold you back.

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HOROSCOPE

Each of us is born under a Sign of the Zodiac and each constellation has its personal meaning to every individual which can have a vital bearing on his health, happiness and success in life.

DOUGLAS V. MORGAN

Inter.B.Sc. (London); Fellow of the Royal Economic Society;
Associate of the Federation of British Astrologers

TELLS YOU OF YOUR PROSPECTS IF YOU WERE BORN BETWEEN JUNE 21 AND JULY 20.

There are twelve signs in the Zodiacs—that imaginary pathway through the heavens—and they are split into periods throughout the year. Astrologers believe that just as the signs differ so much in character, so their effect on those born under them is vastly dissimilar.

CANCER

CANCER was rising at your birth; a sign belonging to the element water and to the cardinal or movable quality.

This gives you much sensitivity and receptivity, active feelings and emotions, and love of sensation and novelty. You have a strong domestic and social nature, warm affections, and are fond of home life. You are easily influenced by those whom you love or admire, but are apt to be cold, reserved, and distrustful to those whom you do not know well or whom you dislike. You have an active imagination and fancy, and often live the past over again in your mind and anticipate the future. You have much prudence and forethought, are careful and cautious, and have a good deal of tenacity and firmness. You have some natural ability for trade and business management and might gain success in this direction, as you have a sense of value and economy. You have a practical mind and you put everything ultimately to the test of practical use, and with care you may make a reputation as a useful and practical person in your own line of life. You live a good deal in the senses, and at times are changeable and capricious, but you also have patience and perseverance. The Moon is the ruler of the sign Cancer.

YOUR HEALTH

While there is no real cause for anxiety over your health, I must say that you are by no means "tough" because Cancer is one of the weakest of the 12 Zodiacal Signs. The stomach, digestive organs, kidneys and nervous system are the most important parts of your body. When you are in poor physical condition you are liable to suffer from indigestion, kidney trouble and nervous prostration. Deep coughs may also give you cause for anxiety. Now because of what I have said, all forms of mental and nervous anxiety should be avoided. Worry and excitement duly derange your weak parts—the nervous system and digestive organs. I have found that a change of environment or a sea voyage are good for Cancer people. One great evil you must avoid—control your imagination. Cancer people "imagine" quite a number of ailments. Morbidity is a readily weak point. You should pay special care to your diet. Fish, cereals, fruits and milk are excellent. Meat and stimulants only in moderation. Drink plenty of water and get plenty of sleep, fresh air, and above all—peaceful surroundings.

Please address Douglas V. Morgan, at Fairfield, Euerghlyu-Caerphilly (Wales) United Kingdom.

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(P-522)

Part IV — Man In The Dock

Shackles Are Being Torn Asunder— Man Accepts Progression Theory

By "Phenomonist"

Evolution is an infallible process. To treat only the physical and biological aspect of evolution without relating its effects to the dual characteristics of man is, in effect, to view only half the results of evolution. The process has always applied equally to all things, material and spiritual. Cause and effect moulds the destiny of all things organic and inorganic. Evolution has always, because of its law of adaptability permitted the finest specimens of life to survive. This has been given many names; natural selection, or the survival of the fittest have each in turn been permitted to describe the evolution of living things. It is quite true that uneven developments produce a diversity of quality in all things organic and inorganic. Amongst the human species we get the strong and infirm, the healthy and the diseased, but the existence of infirm and diseased physically does not alter the fact that humans are superior today as a result of this short span of existence.

Man, An Infant

Amongst living things, man is a mere infant and even if we grant him a million years of actual life he is still a young species of life when recorded against the earliest form of life which commenced millions of years ago. It is quite true that progress takes the form of two steps forward and one step back but even with this slowing down, unrecognisable changes take place as years roll by.

It was not uncommon for primitive man to kill off his troublesome children, and old and infirm were treated with no respect. He was not consciously brutal or evil; he was just mentally undeveloped. It is a long road of steady progress which recently resulted in a mother undergoing several painful grafting operations to provide skin for her injured son. "Man in the Dock" need not reproach himself when he considers his progress from the time of primitive man to that of this loving mother. His ability to determine his own destiny dates only from his conscious awareness and not from his earliest feeble efforts to think. Man can only be held responsible for his actions for the time when he was able to say "Yes" and "No."

We may look with disdain upon our troubled world but it is true to say that most of the upheavals arise from the wrongs of the past. Suppressed people are regaining their freedom; the color bias is losing ground; nuclear tests are becoming less popular, and all nations are aware of the dire consequences of a third world war. It is only 2,000 years since man's moral standard of conduct included "an eye for an eye" but today there are millions of humans who would give their lives in order to save the lives of their enemies. Even that is a step further than the days of Jesus when a man of love was expected to give up his life for his friend.

When a potholer is trapped many feet below the earth hundreds of his fellow men willingly risk their own lives to help. Men of all nations wait patiently and with sympathy when a plane is overdue on a long flight. Without a truly dialectical approach to man's progress we will lose sight of his increased love and tolerance as against the days of long ago. Not only in the fields of human emotions has man made progress but in every direction we can record his great strides to perfection. Evolution has made man conscious of greater things which he can achieve and we must place to his credit the fact that his spiritual advancement has been brought about in face

of the repercussions from past immoral thinking and conduct.

Free Willpower

It is quite true that by the use of free will, man is in a position to destroy his entire species but he is also in a position by the same free will to advance the welfare of himself and all life on our planet. Immoral thinking and conduct can still bring distress, fear, war and death to millions of people but the influence of men of good will is ever increasing. Never in the history of man was example so powerful; never was right so much a question of human consideration; never was man so conscious of his peril.

Man is now conscious not only of free will but evolution preparing him for an advancement towards a higher spirituality. Millions are now sure that death is merely a progressive stage in our ultimate destination. The shackles of priesthood, organised church, creeds and dogmas are gradually being torn asunder and man is moving forward to an inner and self-contained spirituality.

In this period of transition, heavy responsibility rests upon the shoulders of each and every enlightened member of our species. Immoral thinking and action may be condoned not only by silence but by "sitting on the fence." Our own personal and individual conduct is a force of great magnitude and if we accept the survival of man over the so-called state of death, if we regard death as an entry into an eternal life of greater usefulness, then we must regard our earth life as a stage of preparation.

Can we by our individual conduct assist toward the great goal of peace on earth? Our individual conduct will either shatter the cherished dreams of men for good, or it will help in the re-establishment of the final physical and spiritual perfection of all life.

The power of moral thinking is the greatest force in the universe. To think and act with moral purpose is our mission during our short duration on earth. Our moral thinking and conduct will be reflected in our "Way of Life."

Way of Life

We have traversed both the broad and narrow paths of man's evolutionary progress, physically, mentally and spiritually. We have subjected his species to a critical analysis and we have placed him in the dock to answer for his conduct. Our analysis, however, has been a dialectical one and we have reviewed not only his failures but also his achievements.

All that we see around us which is not of a purely natural origin is the work of man; it is the work

of mind; it is the work of the mind of man. Our great cities, many with beautiful architecture, our docks, harbours, hospitals, public museums and libraries, means of transport and places of peaceful entertainment, our universities and schools, our places of worship and in fact, many other achievements, are all the product of a species which is very young.

In the field of science with all its many departments we can find traces of man's devotion, knowledge, skill and learning. Thousands of lives are saved each day by successful research into medicine and surgery, and at long last, man has decided to leave his own planet and search for new fields of conquest. Soon he will break down the barriers of planetary isolation.

Man Has Failed

Where man has devoted his energy to peaceful and moral endeavour he has surpassed himself in his efforts and enhanced his chances of peaceful survival in the material and spiritual world alike. But he has also allowed his bestial instincts to gain supremacy of his moral thinking and actions in questions which concern his strictly material aspirations. He has failed to provide a way of life for society as a unit, which would prevent the development of hideous factors such as poverty, slum dwellings, color bar, harmful competition between nations and groups, suppression of people, nuclear tests and wars which destroy lives. He has neglected to banish war and fear, nervous strain and tension which bring ill mental conditions.

Man is now at the crossroads. His achievements both moral and immoral are of such dimensions that he can at will, either bring about the cherished hope of peace on earth or bring destruction and disaster to all living things.

In spite of all that we may say or think about man's failings, I believe that when weighed in the balance against his praiseworthy achievement, we can say with absolute certainty that the general tendencies show a marked bias toward good and a constantly diminishing leaning toward evil. If we are to be strictly dialectical in our analysis of man, we must now view not his achievements or failings of the past but his general tendencies toward a greater degree of spirituality.

Man now requires a generally accepted philosophy which will take into account the requirements of his physical body and recognise the eternal character of his after death life. His philosophy must regard his earthly span of existence as a period of transition and must appreciate the consequences, to himself and others, of living in conscious or

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unconscious opposition to natural laws.

Not New

Thousands of years before Jesus, the world was not without its philosophers and moralists. My philosophy is not new; it is the philosophy of scientific spirituality. It is based upon our knowledge of nature's laws; of our understanding of evolution, of the thousands of proven demonstrations of survival; of our understanding of the greater life we live in the world of spirit. It is related not either to the physical or spiritual life exclusively.

The philosophy of Scientific Spirituality, understanding as it does and taking into account the desires and aspirations of man, lead us not to a morbid existence where we are deprived of natural and wholesome pleasures, but rather does it accede his heritages and privileges of being allowed by the use of his free will to live his earthly span of life in peace with pleasure, comforts, enjoyment, love and happiness. It is not a part of this philosophy to deprive man of any physical pleasure which is in conformity with the laws of nature; on the contrary we regard peacefulness and happiness as prerequisites for a higher spiritual attainment.

This philosophy realising that all actions of man are determined by his moral and immoral thinking, aims to maintain physical and material fitness, rather than bodily ills; it fosters love instead of war, strife and nuclear tests; cheerfulness and joy rather than gloom and depression. With our knowledge of the inevitability of death and survival there can only be hopeful anticipation and optimism and freedom of thought and action toward a higher moral standard, rather than color bar, class distinction, repression, oppression and cruelty.

Please turn to page 15

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Bach Floral System Treats Patient's Personality-Not Disease

By A. E. POWELL

Part Two

Shall we now attempt an appraisal of the Bach theories, and their practical application?

Regarding Bach's leading idea that, all disease originating, not in the body, but in the mind, and hence that, by observing emotional and mental moods or attitudes, one can diagnose and prescribe remedies, I find it impossible to accept, in its totality and **exclusively**, such an approach to therapy as satisfactory or all-sufficient, in all cases. Several difficulties occur to me.

The first of these would arise, it seems to me, where there has been definite trauma (injury), surgical or other, resulting in loss of a limb, organ, nerve, etc., making the subject, in fact, more or less a cripple. I have not heard of Bach Remedies restoring what has been lost or removed, and thus enabling the patient to function normally and completely.

Certainly, however, it would appear rational and acceptable that emotional or mental reactions, moods and the like, arising from such crippling, might be reduced, or even eliminated, by a Bach Remedy, thus benefitting the patient.

"Non-Attachment"

The second difficulty would arise in a patient who, being philosophically inclined, and having attained and practiced Vairagya, or "Non-Attachment," "Desirelessness," refuses to entertain, having outgrown, discarded, what are, after all, primitive reactions such as resentment, depression, hopelessness, despair, pessimism, and the like. In such a case, a Bach diagnosis, based on non-existent, or at least very faint moods or attitudes, would seem to be impracticable, if not impossible.

A third difficulty, in accepting the Bach System and Remedies as a **UNIVERSAL** cure-all, resides in the idea that there can be a "cure-all." By pure logic, which consists essentially in tracing cause and effect, how can one accept that one, and **ONLY** one therapy, to the exclusion of all others, could ever be the sole remedy for all ills, in all circumstances? Such a theory seems to me to be nothing less than dogmatism, exclusive, fanaticism, virtually identical with the narrow sectarianism we so often encounter in both religion and science.

To disparage, to exclude from consideration, every therapy, saving only the use of Flowers, seems to me irrational, contrary to what we know of Nature and Her methods. For example, it would mean, in effect, that in places such as certain desert areas, or in the arctic or anarctic, where flowers scarcely exist, a sick person, unless he imported flower-remedies from elsewhere, would be condemned to remain totally incurable all his life.

Moreover, surely it is common sense that man is complex, living in an environment which we are finding also more and more complex, and must inevitably be affected, in innumerable ways, by emanations of immense varieties from such an environment, a fact which would demand deep study of all these influences, in order to weaken or eliminate those that are harmful, and to strengthen

those that are beneficial.

Surely, it cannot be rational to ignore sane, logical measures such as correction of distortion or displacement of bone, muscle, etc., by Craniopathy, Osteopathy or Chiropractic: items such as posture, stance, and the like: hygiene of innumerable kinds: diet, **par excellence**: and many other factors that cannot but have far-reaching effects on total well-being. One may ask, what about Radionics, Radiesthesia, light, color, heat, electricity, hypnosis, auto-suggestion, and many other therapies? Are they to be ruled out as totally unnecessary, useless, ineffective, while we limit ourselves solely to the curative properties of floral emanations?

No Prevention

On top of all this, the Bach System appears to consist of Remedies, Cures, and, so far as I have been able to ascertain, virtually ignores **Prevention**, or the setting up of conditions which will protect humans from all harmful environmental influences and hazards.

Hence it would seem to be incomparably more logical, rational, realistic, to recognize that man, being, as said, a complex being, may be affected in countless ways by innumerable environmental factors or agencies, so that one should be prepared to investigate and test these other therapies, purely on their merits, and be guided by practical results obtained, rather than rely on one, and only one, of the vast range of therapies which nature seems to have put at our disposal.

Should it not be possible and wise, in many cases, to combine several therapies of proved excellence, letting each contribute what it can to the achievement of total well-being?

Another point of interest is that, whilst the Bach School and the Exaltation of Flowers Group appear studiously to avoid mention of one another, each claiming to be quite different from and superior to the other, the outsider cannot help seeing that the two systems have a good deal in common.

First: they are both based on Flowers: second: they both, partially at least, derive potencies from flowers in somewhat similar fashion: third: they both use the Homoeopathic principle of dilution, so as to extract from flowers, not so much their physical components, as their "frequency," "vibration," or "potency."

Instead of a friendly competition for excellence, the relationship between the two schools seems to be that of jealous rivalry, each condemning and denouncing the other as valueless. Obviously, this is most undesirable, lowering the prestige of both systems in the eyes of the public, and often antagonizing enquirers, tending to drive them away altogether, and look for totally different therapies in other directions. All this seems to me highly reprehensible, not to say petty, narrow-minded, bigoted. Can they not, admitting and recognizing what they have in common, both in principle and in over-all objective—that of human betterment—study each other's methods, and perhaps find a way of co-operating for the general good? It seems quite possible, if not probable, that, by changing enmity into friendliness, each might benefit, learn something from the other.

My own conclusion, therefore, having, to the best of my ability, studied both systems (as well as many others), is that the Bach

System has been proved, by abundant evidence, of great potency and value, and should be exploited to the full: but this does not for a moment prove or even suggest that it is the one-and-only therapy to which humans should confine their whole attention, any more than one "Religion," or one branch of Science, should be pursued, to the exclusion of all others. We must not allow one instrument, in the total orchestra of therapies, to drown out all the others!

A further point: whilst the Bach System diagnoses, and selects remedies to suit the diagnosis, Exaltation of Flowers, as one might say, fires the whole broadside of its 50 Flowers at an undiagnosed condition, hoping that one or more will hit the target! Surely, the Bach System seems the more reasonable?

Shall we now enumerate a few typical clinical successes which have been claimed for the Bach System, and conclude with necessary technical details, and a list of the Bach Remedies?

Cases

1. Mr. D. V., 29, dermatitis neurotica for 3 years. At least excitement, would break out in rash on forehead and waist, watery blebs on hand. Very nervous, difficulty in getting on with people, skin conditions baffled specialists. Given Remedies for fears, uncontrollable emotions, nervous tension. Skin condition rapidly disappeared: third week, moods started to vanish, got on better with people. In 3 months, discharged.

2. Chiro Tokun, Malaya, tells of patient, 50: gastric trouble for nearly year, could not eat in evening. Given Star of Bethlehem for loss of someone dear to him, Scleranthus for indecision. In week, very happy, could eat in evening.

3. Man, Melbourne, Australia, kidney stones. Moods called for Crab Apple, Larch, Chestnut Bud. Large stone passed, broken in pieces: antrum trouble and great pain completely cured.

4. Man, 65, healing profession, could not face work, exhausted, depressed, weak. Given Elm: response almost instantaneous, recovered usual efficiency.

5. Clergyman, coronary thrombosis: normally active, energetic, confident: now exhausted, very weak, depressed. Given Elm: soon gained strength, vitality, felt better, good progress. Later, while preaching, voice shook, out of control. Given Mimulus, Hornbeam, Elm. Voice soon under control, regained confidence.

6. K. W. Hart, Rickmansworth, had Budgerigar, could not make up mind about things: would whistle and squeak with uncertainty, lose balance, drop to bottom of cage. Scleranthus soon put it right.

7. Dying fuchsia, repotted with dire results, every leaf drooping. Given Rescue, soon bloomed, put out new buds.

8. Apple tree: expert said would die in 5 years. Given Rock Rose, Aspen, Vervain, Chestnut Bud, Hornbeam. Soon flourished, won prize at horticultural show.

9. Arbutus, apparently dying. After Rescue Remedy, sprouted well from base, threw out new shoots. Became extremely well.

10. J. W. Bishop, Stockport, reports many bad cases of nervousness, blackouts, mental shocks, sleeplessness. Rescue Remedy completely successful with all.

11. M. Spencer, Ascot, reports woman, after fire broke out, severe shock. Given Rescue Remedy: in 5 minutes, normal color returned.

12. F. Hall, Chiselhurst, reports

patient, over 60, riddled with rheumatism in arms, shoulders, hands, all tight, swollen, could not raise arms. 6 months, baths and various treatments, no results. Given Crab Apple, Impatiens, Mimulus: in 2 months, all symptoms gone, arms normal, on top of the world.

13. Miss E., 42, responsible, busy job: got tired, exhausted; severe migraine every month, stays at home one day. Given Oak and Olive. In month or two, cheerful, never felt so well or so able to cope with responsibilities.

14. Cat, gastric flu: hunched in chair all day. 3 doses Rescue: next afternoon, quite well, ate good meal.

15. Philip 8, from birth, itching eczema: short of breath, pale, listless, dreamy, afraid to go cinema, or have stories read to him, lest they turned out badly: afraid sleep alone, never slept through night. Given Mimulus and Clematis: in few months, eczema completely cleared up, lost fears, more energetic, slept well.

16. Peter, 9, afraid of school teacher: work too difficult for him, worries about it: sensitive, affectionate, sturdy, masculine: anxiety about school prevents sleep. Given Mimulus and Agrimony. 1 to 2 months, lost fears, slept peacefully, more independent.

17. Ray, 6, afraid of dark and going up to bed: must have light in room, and door open: very energetic, would not rest, exhausted by bed-time: poor appetite. Given Vervain and Mimulus: in 2 months, fears gone, likes to switch off lights, eating better.

18. Girl, 6, saw funeral procession, obsessed with fear mother would soon be in similar procession: not let mother out of sight, morbid dreams, lost appetite. Given Red Chestnut and Rock Rose: in 6 weeks, completely cured.

19. Girl, 9, obsession of dirt: always washing hands, seeing non-existent dirt. Given Crab Apple, in 1 month completely cured.

20. Baby, 9 months, put in cupboard during air-raids. Noise and dark frightened, could not be left alone, especially in small room, such as bathroom. When 6, given Rock Rose and Mimulus. In 3 months, completely cured: at school, named "the plucky one."

21. Doctor, Bombay, found Rescue a "wonderful combination." Preparing to go to work, could not rise from chair, severe pains round heart, so unbearable could not speak. When could speak, asked for 2 drops of Rescue. In 5 minutes, was up: no pains.

22. I. A. Rahman, Government Hospital, Malaya, writes of woman, 52, suddenly found lower limbs paralyzed, had to be lifted to be moved. Drugs for month, no result. 2 weeks Floral Remedies, could move legs, walk with stick. Rahman confident will recover.

23. C. le Lorrain, Amsterdam, wife knocked eye against corner of chair. Rescue 6 doses: 12 hours, all pain gone: only slight reddishness remained. At least black eye had been expected.

24. Bombay, dog suddenly ill, vomited, drowsy, teeth clenched, breathing laboured: caused great uneasiness. 2 doses Rock Rose and Clematis, completely recovered.

25. Naturopath, Perth, Australia, reports 2 almond trees badly wilted after transplanting. Watered with Rescue, completely restored, now flourishing.

26. Man with supposed stomach ulcers, burst appendix, bowel paralyzed, critically ill in hospital. Rescue given every 10 minutes. In half hour, bowel went into action, life saved.

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Shackles

(Continued from Page 14)

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